

A
TESTIMONY
TO
An Approaching Glory.

BEING

An account of certain Discourses lately delivered
In *Pancras, Soperlane,*
London.

By JOSHUA SPRIGGE.

Esay 61. 11.

For as the earth bringeth forth her bud, and
as the garden causeth the things that are
sown in it to spring forth: so the Lord
God will cause righteousness and praise to
spring forth before all the nations.

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in history of ...

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THE UNIVERSITY OF CHICAGO

The first of these is the fact that the
 second of these is the fact that the
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 fifth of these is the fact that the
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 ninth of these is the fact that the
 tenth of these is the fact that the

For the Government of the United States

12. 10. 1941

2000

The Preface to the READER.



*Here are three Vanities
my soule is afflicted to be-
hold under the Sunne:
Men professing and de-
siring an end, but denying the
meanes; Ministers not know-
ing their owne Doctrines and
Principles: And Christians not
owning their owne Prayers and
Hopes when they are shewed
them again.*

*For 1. what have been the Gas-
pings and pantings of pretious
soules alwayes, but after the King-
dome of God to come with power in
their hearts, their lusts to be con-
quered, their sinnes removed, the*
new

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new creature to wax strong and vigorous in them, &c?

And 2^{ly}, what hath been the glory of our modern Orthodox Divinity, but that The Father himselfe loves us, That the enmity is on the creature's part, not God's, according to these Scriptures, ^a God was in Christ reconciling the world to himself, not himselfe to ^a 2 Cor. 5. 19. the world: and ^b if when we were enemies we were reconciled unto God by the death of his Son, &c. That Christ is the gift and effect, not the cause of the Fathers love. That the worke of Redemption (or all that fell from or between Gods electing men to their glorification, was but the excursion or extravagancy of Grace, but the Pro-dromus or præludium to glory.

And lastly, what have been the Prayers and Expectations of the Saints, but the coming of Christ and his Kingdom, the pouring forth of the
the

to the Reader.

the Spirit, the times of refreshing from the presence of the Lord, to be all taught of God, the Lord alone to be exalted, the coming down of the New Jerusalem from God out of Heaven, &c. But what a vanity is it for men to be in with the end, and out with the meanes or way conducing thereto? what an unnaturall thing is it in Ministers to espouse the forementioned Doctrines to themselves, and to be sly of all their kin, may not to know their own espoused, except it be in such a colour'd cloathes? And who hath bewitcht these Christians, that they should not know the Returns of their owne prayers: yet thus stands the matter with us, as I have with wonder observed, and the evidence of these things may appear by the sequelle.

For first, the Lord Jesus as a quickening spirit dwelling within us, informing, enlivening, acting

*I. 3
1 Cor. 15
45.*

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us, is the only Physician of wales
both for Conscience and Conver-
sation, the ^a Messiah who when he
is come, will tell us all things, the

^a Joh. 4.
25.

^c 1 Joh. 2.
20, 27.

^f Phil. 4.
13.

^s Acts 7.
37.

^h Isai. 12.
last.

ⁱ 1 Cor. 2.
2.

^{Gal. 3. 1.}

^k Col. 1.

^{27.}

^{Gen. 3.}

^{15.}

^{Gal. 4. 4.}

^m Gal. 1.

^{15, 16.}

ⁿ Isai. 9. 6.

Vnction that will teach us all
things, and through whom alone we
can doe all things, & that Prophet
raised up vnto us out of our selves,
who will be heard, that ^a Holy one
of Israel in the midst of us, that
is, crucified among us, and that
is in us the hope of glory, the
seed of the woman, that was bred
and buried in the woman (the earth
the natural principle, woman in
the time, even till the due times of
the Father when he is pleased to roll
him forth, and ^m to reueale him in
us, that ⁿ to us a child is born, un-
to us a sonne is given.

This is the Deliuerer, the Savi-
our, the word that is ^o nigh us, the
engrafted word that is able to
save our soules, that is appoin-
ted here of all things, whom
when

^o Rom. 10
8,

^p Heb. 1. 2

to the Reader.

When the Lord brings into the heart of man, he sayes, Let all the Angels of God (all Angelicall Legall appearances, Ministrations, Operations of man, or in man) worship Him.

It is^r He that girds us even while^r Isai. 45.
we doe not know him. He^r is the^s Joh. 1. 9.
light that lightens us even while
our Religion and knowledge of him
is but worldly and legall, while
our language is the language of
Ashdod, and not pure. He it is
that gaspes and^u groanes in the^u Rom. 8
creature (even while it is in bon- 9, 21, 22
dage to corruption) after libertie.
He^w serves with our iniquities,
and is pressed under them as a
Cart with sheaves: And when he
^x takes to himself his great pow-^x Rev. 11.
er and reignes, then is there peace; 17.
yea, ^r of the increase of his go-^r Isai. 9. 7.
vernment, and of peace there is
no end. When the Lord^r arises in^r Psal. 68. 1
us, his enemies are scattered, and

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all our lusts flee before him. Though they compass us about like Bees, in the name, power and unction of this Iesus we destroy them; and mighty works shew forth themselves when he is risen from the dead in us.

This character of the Father's person is that Coin or Money of Solomon that answers to all things, and can fill us with the fulnesse of God. All life and power doth he carry along with him and in his own person; for he is the wisdom of God, and the power of God. Whosoever hath the Sonne, hath life, and whosoever hath not (knoweth not, acknowledgeth not) the Son in him, hath not life.

And therefore it is that the Apostle comforts beleivers with the day of Christ, the revelation of Iesus Christ, and the day star to arise in their hearts. And he that shall come, will come, and will not tary.

This

to the Reader.

This is that other Comfort, Joh. 14.
ter, the same that walkt in flesh^{16.}
among us, but another because he
now dwells in us, as well as with^{o Joh. 14.}
us. And this was the^p end both^{17.}
of his coming and going away in the^{p Joh. 16.} 7.
flesh, that he might come thus in the
Spirit. This is that coming to
which the Law and the Prophets
beare witnessse, and whereof the
whole Scriptures testifie; I indeed^{9 Mat. 3.}
baptize you with water, (sayes^{11.}
John the Baptist in the name of the
whole Law, but there is one com-
meth after me, who baptizeth
with the holy Ghost, and with
fire. The Law leads us to Christ by
the experiment of its weaknesse
through the flesh, and the vanitie
of all things till we come to him.
What went yee out for to see?
A reed shaken with the winde?
This is all that we see in Ordinances,
and our owne performances,
till we see Christ, and Christ in the
flesh

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¹ Joh. 14. 2. flesh & bones witnesseth to himselfe in the Spirit: what goe yee out for to see Christ crucified at Jerusalem?
¹ Psal. 68. 12. She that tarried at home divided the spoile.

It is power over that that is evil, and unto that that is good, that is in the desires of us all, and without which religion is but a Bawble, and as the Apostle Paul sayes, ¹ 1 Cor. 15. 32. what advantageth it me to have fought with beasts at Ephesus, if the dead rise not? So may I of sume, If the principles of the Gospel are not to rise in our hearts, they are not worth the contending for. who would goe against the streame, and expose himselfe to lose his friends and all to vindicate or to get a Notion onely? Men and their Opinions shall perish, but the word of the Lord endures for ever: and, he that doth the will of God abides for ever.

Behold,

to the Reader.

Bebold, I shew you a mystery, the death of Christ is but one, and the resurrection of Christ is but one: the death of Christ is in us, and the resurrection of Christ is within us. It is without us, and Objectively propounded to us, that it may awaken and work within us. That blood of Iesus Christ that cleanseth us from all sinne, is shedding in us day by day: For ^{as} that place given in to me, "If we walke in the light" ^{1 Joh. 1.} as he is in the light, we have fellowship one with another, and the blood of his Sonne Iesus Christ cleanseth us from all sin. (i.) What is not this light? we die to it, we judge it, and so are cleansed from it. And who is he that thus dyes to evil and darknesse? Surely none but he in whom the Son of God is come. And he in whom the Sonne of God is come, his death is the death of the Son, and so pretious, as it is written, ^{Præti-} w Plalm
ous 116.15.

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cious in the sight of the Lord is the death of his Saints. This is that Sacrifice of God, even a broken heart, which is by no other than the appearance of the sonne of God in us. For if it be not upon this Altar, and by this eternall Spirit, it is but as the cutting off a dog's neck.

We are ignorant of one of the main points of the Gospel, while we know not that Christ is in us, as well as we in him. We were in him in his flesh upon the Crosse; he is in us in the Spirit, and so is the Scripture verified, I am in you, and you in me.

This mighty One was shut up in us long before we knew him, and we are shut up in weaknesse and bondage unto the revelation of him: and when we know the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, then

are

* Psa. 51.

17.

7 Heb. 9.

14.

* Isa. 66. 3

a Joh. 15.

b Gal. 3,

23.

to the Reader.

are we sealed by the holy Spirit e Eph. 1.13
of promise; when doe we beare in
our bodies the Markes and the dy-
ling of the Lord Iesus, until his life
is manifest in our mortall
flesh. *1. Cor. 15. 44.*

This sealing of the Spirit hath
been the longing expectation of
Christians of old, though we have
had a wrong conception of it, (as the
Disciples had of Christ's Kingdom)
thinking the sealing of the Spirit
to consist onely in a ravishment of
heart, and extasie of joy, but rising
we know not whence, nor how. When
as this joy in the holy Ghost full of
glory, and this riches of assurance,
is no other than the pleasant
fruits of righteousness, springing *d Heb. 12.*
from the death of the Lord Je-
sus, and the perfect work thereof in
us, or from our suffering in the
flesh. For he that hath suffered
in the flesh (a text that I open in *e 1 Per. 4.*
this book) hath ceased from sin, *1.*

saith

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¹ Rom. 6. *saith the Apostle Peter: And, if*
5. *we hvae been planted in the like-*
nesse of his death (saith the Apo-
stle Paul to the Romans) wee shall
be in the likenesse of his resur-
⁸ Heb. 9. *rection. And, 8 Christ was once*
28. *offered to beare the sins of ma-*
ny, (sayes the Authour to the He-
brewes) and to them that look
for him, shall he appear, in Awtys,
the second time without sin un-
to salvation.

To conclude this poynt, what God
hath joynd, we have severed, and
put a sunder the links of that gla-
rious Chain, Rom. 8. 29. 30. God
multiples not his vainly and su-
perfluously. In every act of God, as
it is in him, is all but not as it
comes forth from him, and is ap-
prehended by us. All is done in
Christ to God, and it appeares in
Christ first to faith, but not fully to
enjoyment (though in order to it)
till Christ be revealed in us. All
was

to the Reader.

was done to God from the foundations of the world: And in all those Acts the Scriptures attribute to God the higher we goe, into the greater infiniteness and comprehensiveness we ravell. Election containsⁿ sanctification of the Spirit, ^h 1 Pet. 1. & faith in it; but in the manifestation and bringing down of things to us, the latter act still gathers up and comprehends the former; yea swallows it up as the Rationall life contains the Sensitive in it selfe eminently; so the Spirit comprehends the Letter, and the Mystery comprehends the History.

Those that know Christ in them only immediate virtutis, not suppositi, know not so full and glorious a proportion in him to their ends. It is and must be confessed that God is, and subsists otherwise in Himselfe, or in the blessed Trinity, than in men. But this bindes not the immediatenesse of his

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his presence and dwelling in men. But this shall suffice to be spoken to the first point, to convince that many desire the end in terms, but in deed deny it, and to hold forth some light that they may doe otherwise.

As God hath not left himselfe without witnesse to his glorious Truths in all Ages: so neither in the present Age, as in the assertions before instanced may appeare, though by quarrelling Truths that stand upon the same foundation, the Assertors themselves make it manifest that either they know not what they hold in the premises as it may fall out with Disciples (for

¹ John 14. 4, 5. Christs Disciples knew whether he went, and knew the way, as the Lord himselfe tells them: though they knew not that they knew so much,) or else they let it slip again, which is that the Apostle warns the Hebrewes of, Chap. 2. 1. (saying) Therefore we ought to give the more

to the Reader,

more earnest heed to the things which we have heard, lest at any time wee should let them slip.) Both which proceed from the receiving these things by or from the conviction and evidence of Reason, or the letter onely, (a light far below the spirit and experience thereof,) and so they know them but darkly, and as though they knew them not, & cannot see to the end of ¹ 2 Cor. 3. them: whereas did they know them ¹³ in Spirit, they would know them more certainly, and their capacity withall would be inabled and enlarged stedfastly to behold them, and take in more and more of their glory, without being dazled.

For want of which they expose themselves to that exprobration of the Apostle, ¹ Ye did run wel, who ¹ Gal. 5. 7. hath hindered you? And that serious caution of the Apostle belongs to them, ^m No other foundation ^m 1 Cor. 3. can any man lay, than that is laid, ^{10, 11.}

• B

but

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but let every man take heed how he builds thereon, viz. with unsuitable stuff, lest his work be burnt, or how he pull down that that is suitable, lest he be found a fighter against God. For if that old Simile of theirs be proper, That even as the Seaman drawes his vessell to the rock, not the rock to him: so we doe not draw God to us by prayer, or other means, but our selves are drawn to him. Then what blasphemy is it to say, that Christ came to reveale, to declare the love of God; to us not to purchase it?

Again, it hath been said by them of old time, that Christ is not the cause, but the effect of the Fathers love: If this be truth, then the love of the Father, and our peace, was not purchased, but preached by Jesus Christ: for the cause cannot be purchased, but is declared by the effect.

Thirdly, if also as it hath been said of old time, Our redemption by the blood

to the Reader.

blood of Christ, were but the extravagancy of grace; for my part, I dare not say what may be gathered and inferred from thence (and yet both Premises and Inference have my heart exceedingly,) but sure it is much modesty to containe within this inference, That if we be begotten again from the dead, (or recovered out of the horrible pit of sin) to the lively hope and enjoyment of of this glorious grace (which was before this redemption, and all or any the works or acts of God, and is through all and in all) and live therein. This is only that that fully answers the aim and end of God: as without this, or on this side hereof to rest in the knowledge of any plot or mystery of the way, or of Christ, without reaching together also the mystery of the Father, is no better than Negromancy, or the smoak of the bottomlesse pit, it is to dwell in the borders, and flourish, and

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not in everlasting life.

And lastly, if as hath been said, all the enmity be on our part, and we are to be reconciled to God, not God to us, then all that language of Attonement and Purchase, &c. is to us, and for our sakes (according as it is said, ° We have received the atonement, not God: and we are re-deemed and bought P to God, not of God) and is spoken to man and his Conscience, who was made under a law; and as we grow up in the knowledge of the truth, becomes resolved into a mystery, namely of suffering in the flesh, and so ceasing from sin.

° Rom. 5.
II.
P Rev.

But indeed not onely may some choice sentences of some few be brought in to witnes to these things, is there are none that hold the Principles of religion in so great bondage and obscurity in the very letter, it but a testimony may be drawn out of their own mouthes, as the Apostles

Paul

to the Reader.

Paul doth towards the Athenians;
out of their own Poets. For if the
nature of God be one & unchange-
ble (as all men wil confesse) if Iesus
Christ be the same yesterday to ¹ Heb. 13.
day and for ever (as the letter of ^{8.}
the Scriptures affirm,) we need seek
no further evidence of these things.
Then God is true, and every Man
not a lyar.

The law of liberty is in ¹ James ¹ Jam. 1.
resembled to a glasse. This law of li- ^{25.}
berty is the power and Spirit of the
Lord Iesus in the heart of man, re-
flecting the glories of the Lord there,
and changing us into the same ap-
pearances, according to that Scrip-
ture, 2 Cor, 3. last.

Now as in a glasse such as the face
is that looks therein, such is the i-
mage or species that is seen there,
whether the face be black, or whether
it be beautifull, whether it come to-
wards the glasse, or goe from it, so
doth the image in the glasse (for the

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glasse hath no forme, no image, no species of its own, but is wholly representative of the object that looks therein :) Even so is the appearance or representation of God in our hearts, according to the work of God in our spirits: for if thou dost well shalt thou not be accepted? But if thou dost evill, sinne lies at the door. In the one the spirit of Adoption shews God as a Father, in the other the spirit of Bondage shewes him an angry jealous God, according as it is written againe, (With the froward thou wilt shew thy self froward, and with the upright man thou wilt shew thy self upright. The witnesse, evidence, or representation of God in the spirit of man, being alwayes according to truth, is various & changeable, according to the changeable capacity and condition of the creature, but God all the while through all these changes remains in himselfe

un-

¹Pla. 18.
26.

to the Reader.

unchangeable, being changeable
onely in his appearances to us, and
in us. For hee is not onely the un-
changeable glasse wherein all chan-
ges are truly represented; and the
unchangeable eye and light wherein
& whereby they are according to their
true state seen & discern'd, but is the
unchangeable Father of these differ-
ing & changeable lights & appear-
ances that are thus seen by us, & re-
presented in us, according to another
text in James, chap. 1. 17. Every
good and perfect gift comes
down from above from the Fa-
ther of lights, with whom is no
variablenesse, nor shadow of
turning. Yet what pity is it! not
onely the ordinary sort of Teachers,
who take for Doctrines the Tra-
ditions of men, but even those who
have separated themselves to a more
diligent enquiry after truth, & seem
to be of a choycer tast, yet are dazzled
with the light they carry in their
own Lanthorns.

But

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But were this infirmity, shall I call it an iniquity (surely it is both, according to its respective subjects) found onely in the teachers, it were not so great, though a very great mischief. But where shall we find almost a Saint that knowes his owne prayers, or is not afraid to meet his own deare hopes in the things we are speaking of.

It may not bee forgotten what a spirit of prayer was poured forth upon the people of God in this Kingdome some 6 or 7 years past, how our hearts were drawu forth in requests, for the Spirit, for the kingdome of Christ, for his coming in the spirit, for his Truths, to open and empty themselves upon us: these with that fervency and uncessantnesse, as served to some in stead of prophesies of these things shortly to be to their great comfort, and encouragement to expect the. And now is all that truth we expected, come to a new forme of

to the Reader.

government, whether Presbyteriall or Congregational? Is this all the new light we lookt for, to see to cast our cities & counties into Classes, and Provinces, or to put new names of Pastor and Teacher upon our Ministers, instead of the old names of Priests and Deacons? I say, is this all that comming of Christ in spirit we wanted, desired, expected? Hath this mortified our lusts, quickned our hearts, beautified our ways that we are at rest? Are these the changes that speak the day of Christ so notable, so terrible, that it is said, Who may abide the day of his coming? Shall the Refiners fire, and Fullers sope find onely a few superstitious Ceremonies to purge out of our Parish Assemblies? Is this the shaking of heaven and earth, to shake men out of an Episcopal Prelacy into a Presbyteriall? Or say it were out of a Presbyteriall form into a Congregational,

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gationall, which is but a step further : may not, have not these changes beene made, salvo nomine with good credit and advantage to the makers? O my brethren, these are but the delusions of your adversary the Devil, who if he cannot content you with his old trash, he will turne merchant of reformation, and cheat you with the superficies of it ; and he doth it by some such slights as these ; either he drawes a veile, and casts a mist before our eyes, that we can see no further than the letter, and so think when we have attained that, we have the prize : or if he can not blind men so farre, but that they see a mystery, and glory in spirit under the outward form and letter farre surpassing it ; then he tells them, as once the Jewes, when the second Temple was to be built (the type of our Iesus his second appearance)

^tHag. 1. 2. The time is not yet.

But be not deceived, the kingdom
and

to the Reader.

and government of Jesus Christ is not outward, formal, & shadowy, but^u inward, reall, and powerfull. ^{u Luk. 17. 21.}

It is in Spirit, and within you, not in the persons of men or Ministers without you: it is that that shall destroy^v sin out of the world, w^w Heb. 9. and all the fruits of sin, and shall last. replenish the subjects of it with holinesse and happinesse.

And this Kingdome comes not with observation, how else should^x Luk. 17. it come as a snare on all those that dwell upon the earth? ^{20.}

The first and second appearance of Christ are not so much distinguished in time, as in excellency and glory. And that of Christs second appearance, which is now but as a cloud of a hand-breadth, shall cover the heavens.

All things make for this appearance of Christ: the symptomes of it are upon the world, witnesse^y Hag. 2. the y shaking of heaven and earth, the^{6.} consu-

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confusion and unsettlednesse that dwells on the face of all our affaires, the security of the world, their² scoffing and enmity against the Spirit, and Christs second appearance.

*2. 2 Pet. 3. 3, 4. But above all, the * wants and disappointments of the children & the bride in the hitherto provisions & appearances. Therefore lift up your heads, O ye Saints : for the day of your redemption draws nigh.*

** Isa. I. 30
2. 6.
3. 1, 5, 7,
12, 14.*

Now as concerning my publishing these discourses, the world hath been witnesse of many hard speeches against me : let the world now beare witnesse of the Cause : I thank God it is with mee a light matter to bee judged at mans day. I confesse, that in much infirmity of the flesh have I delivered this Testimony, but I obtained this grace of the Lord to be faithfull.

And here you have them in no better dresse then as they were delivered, weigh not words but the thing,

to the Reader.

thing, and consider the scope: If any prejudicately stumble at the truth, at his own perill be it, I may perhaps be clearer in the expression of some things in this Preface, than in the Discourse, which being compared together may bee helpt. One thing I must add in this place, That whereas I say, pag. 126. That a man can be under but one administration at a time, either of flesh or spirit; my meaning is, That in that degree that a spirituall administration takes place, the fleshly administration gives place. In that measure that Christs second appearance dawnes on us, we are drawing from under his first appearance. Besides this, I know nothing liable to any dangerous mistake with the unprejudiced.

But the time is skort, and I have little satisfaction in publishing, disputing, or wrangling out these things, I desire to be enjoying

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*ing them; and as I enjoy, to forget
and presse forwards. The Lord
Himselfe will shortly preach Him-
selfe with clearnesse and authori-
ty, and all that cloud of Envie that
is upon his appearance, shall not
binder him. Even so come Lord
Jesus. Amen.*

The Table of the Sermons.

SER. M. I.

The foundation of a Christian,
all laid in his being nothing
in himself.

John. 14. 6.

*I am the Way, the Truth, and the
Life, no man commeth unto the
Father but by me.* pag. 1

SER. M. II.

Somthing of the mystery of the
Father, and of Christ.

Ioh. 18. 25.

*Hitherto I have spoken to you in
para-*

*parables, the time commeth when
I will speak to you no more in pa-
rables, but I will shew you plainly
of the Father.* pag. 33

SERM. III.

The Truth as it is in Iesus.

John 17. 19.

*And for their sakes I sanctifie my
selfe, that they may be sanctified
through the truth.* pag. 66

SERM. IV.

On the same Text.

SERM. V.

*The dying and the living Chri-
stian.*

Rom. 14. 8.

*For whether we live we live unto the
Lord, or whether we die we die
unto the Lord.*

SERM. VI.

On the same Text.

SERM. VII.

*Solace for Saints in the saddest
times. On Canticles the first.*

ERRATA.

Page 39. line 9. for the [use] of a parable, read the [nature] &c. p. 102. l. 1, 2, 3. for so] in each line read see. p. 114. l. 10. for fulfilled r. satisfied. p. 118. l. ult. for eternall title r. externall. p. 119. at Reas. for this Reason r. the Reason. p. 122. l. 19. for enquire r. enquired. p. 126. l. 9. for first read next. l. 13. after fleshly supply appearance.

In the first Sermon on *Genesis* there is bitterness for betterness ; I know not the page.

dig
ry:
lik
Cle



THE
Foundation of a Chri-
stians ALL
Laid in his being Nothing
In Himself.

GEN. 5. 24.

*And Enoch walked with God; and
was not, for God took him.*

YOU have here the
Phoenix of his days,
one that doth make
the Holy Ghost (as
it were) to make a
digression, (a digression in the sto-
ry:) you have a word here that is
like a *Star* in the mids of the
Clouds; you have a Chap-
B ter

God a Christians All

ter before and after this, that you are ready to say when you read it, *what profit is it?* nothing but a *Chronologie* and a *Genealogie*, a descent of persons; but here is that which is enough to take up the meditation of a whole Chapter, *Enoch walked with God, &c.* Of all the rest it is said, that they lived so long, and begat so many sons and daughters, but when the Holy Ghost comes to *Enoch*, he saith first, of him in the 22nd verse, *and Enoch walked with God after he begat Methuselah &c.* and not contented to give such a touch, the Holy Ghost records again and moreover, that *he walked with God and was not, for God took him.*

That which I do design, and which I hope (if the Spirit of God so design) may be for good unto your hearts, out of these words is this, *viz.* to hold forth
unto

Himself Nothing.

3

unto you, a chief Character of a Christian; if so be that they were *Christians* from the beginning, (as they were, for they *all dyed in the Faith*; as it is said in the *11. Hebrews*;) and that is this, that *he is one that is not*; it is a strange Character to shew you what a man is, by telling you, *he is not*. This is the very main thing of a Christian; the most essential thing that can be affirmed of him, that he is not, *Enoch walked with God, and was not &c.*

First, for the meaning of the words, there is no great difficulty in them; the Phrase is common of *walking* [that *walk* not after the flesh, but after the spirit] but what is the meaning of this, *he was not*. It is one thing in the *Letter*, & another in the *Spirit*, it hath both a literal and mystical meaning: *he was not*, that is, *he was translated*; so we find
in

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in the 11. Heb. 5. where it is said,
*By faith Enoch was translated, that
 he should not see death, and was not
 found, and so it follows in the
 Text, he was not, for God took him.*
 But there is also a Spirituall
 meaning of it, and that is this,
Enoch was not, that is, he *in him-*
self was not; but *his own being,* ex-
 cellency and glory was *past away,*
 he was nothing, but *what he was,*
he was in Christ: Christ was to
 him his life, his person, and his
 all; in the Original it runs thus,
Enoch walked with God, and was
not he; according as the Apostle
 saith in the Epistle to the Gala-
 thians, *Nevertheless I live, yet*
not I, &c. So it is said here, *Enoch*
walked with God, and not he, for
 God translated him in the Spi-
 rit, translated him into Jesus
 Christ, and so a Believer is one in
 Jesus Christ, he is nothing in
 himself, his self is past away, he
 hath

Himself Nothing.

5

hath got a *new self*. God is his self, Christ is his self, Now that same former sence of God translating him literally, that was but an outward signification to the world (as it were) of that which was *Enochs* real glory, *E-noch* was past out of the *flesh* into the *spirit*, out of *himself* into *God*, when he was upon earth; and God to *signifie* this to the world, takes him from the sight of men, and translates him *locally*; This was a *Figure* of that which was done in the spirit before, and it is far the greatest to be translated in the *spirit*: If a man were carryed into heaven, if he were not translated in spirit, he would have no joy in heaven, for *flesh and blood cannot inherit the Kingdom of God*, and therefore we are said to be translated out of darkness into light, and out of the Kingdom of *Sathan*, into the Kingdom of his deare

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dear Son. And thus having made way, I shall come to observe something out of the words.

First, here is the *translation* of a Saint, and then here is the Author, and *Principle* of that translation. The translation of a Saint; the point that I would observe from thence, is this, *That every true Christian, he is translated out of his owne being, into a being in God, and this is the death of a Christian; Enoch walked with God, and he was not, he is dead unto the world, and he is dead unto the Law, he is dead unto his own righteousness, and unto all created glory and excellency, but he is alive unto God: a true Christian, he is not, that is, he is not in himself, his self is past away, he hath got another self, a new self, and that is God, instead of his old self, instead of his rotten self; you shall see this in the*

Observ.

7. Rom.

Himself Nothing.

7.

7. Rom. the latter end, So, then with my mind, I my self serve the Law of God; but with the flesh the law of sin. Mark you there; The flesh, a Believer counts none of himself; as it is in Rom. 8. 9. You are not in the flesh, but in the spirit, if the spirit of God dwell in you; and so in the 6. Chap. of that Epistle, How can we that are dead to sin, live any longer therein; Sin is said to be condemned in the flesh, in the 8. Chap. 3 v. That which I desire chiefly to bind my self unto, is this, to shew unto Beleevers, that if so be they be true Beleevers, they have a being in God, and in the Spirit; yea, an intire being, & they are to have no being at all in the flesh, I say, if so be they are true Beleevers, they have an intire being in God, and the Spirit, and are to account themselves to have no being, no interest at all in the flesh. There are they that speak

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of a fleshly, and a spirituall part
 in Belcevers, and this same spi-
 ritual part they look upon as that
 which should be encouraged,
 that to which all the promises
 belong, but many times they can-
 not find this same spiritual part,
 and so can have no comfort, as in
 time of temptation; (and I beseech
 you consider that, for it will be
 a sufficient argument against the
 going on in such a kind of appreh-
 ension as that is, of a spirituall
 part, and a fleshly, and the like,
 (taking this spirituall part to be
 grace in the act; for when they
 finde not grace in the act, they
 cannot take any comfort at all,
 then they rake up themselves in
 the same heap and dunghill with
 the world,) but if God made out
 this to you, that you have an *in-
 tire being* in the spirit, and that it
 is possible for a Saint to *retrace*
 into the spirit so wholly, as to ga-
 ther

Himself Nothing.

9

ther himself intirely, and to gather up all his interest into the spirit; this would be much to the relief & comfort of a poor soul.

Now I must shew you what are the fruits and consequences of this, and then come to shew you the way that God brings his people to this.

First, I wil shew you the benefit of a Christians losing himself in the flesh; this is the benefit of it, *he loseth sin*, by losing that being in the flesh; pray mark it, he doth lose his sin, and the reason is this, because it is only *flesh*, that is the *freehold* of sin: and when a man is once gone out of the *flesh*, he is gone out of *sins Territories*, out of *sins Dominions*, and he loseth his sin by this means, and that in a two-fold sense. First, sin cannot be *charged* upon him, as you shall see the Apostle for it, in the 7. *Rom.* So then it is no more *I*, but *sin* that

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that dwelleth in me. Pray marke it: Why not I? But because I am gone out of the flesh, I am gone out of the fleshly principle, I do not own my self; I have a being out of my self; I have a being in the spirit, and there can no guilt or sin follow me; the *avenger of blood* cannot pursue him further then flesh; for being in the spirit he hath got hold of the *Horns of the Altar*. Wil you condemn the *Son of God*? The heir of *Glorie*? Is *Christ* a Sinner? Can the Son of God be under the wrath of God? Why, he is ceased to be in himself, he is in *Christ*.

And then secondly, Sin it cannot rule over him, he loseth his sin that way, *He that is born of God keeps himself, that the evil one toucheth him not, he that abideth in him sinneth not;* and divers such places in the 1. Epistle of *Iohn*, for it is only the flesh that the Divill hath

Himself Nothing

II

hath a title unto, and that sinne hath a title unto; sin hath title indeed to the *Old Adam*, and to all the Sons of *Old Adam*; as they are natural, and as they are flesh and blood, they are the slaves and vassals of *Sin* and *Satan*; but the *new creature*, he hath nothing to do withall: It is written, *Thou shalt not tempt the Lord thy God*. You may understand it this way also, when the Devill comes to tempt a Saint that lives in the Spirit, he doth as good as come and bid the *Son of God* to fall down and worship him.

2. As he loseth his sin by this means, so he is set free from death by this means, set free from condemnation, the wrath of God cannot seize upon him, *This is my well beloved Son in whom I am well pleased*. God cannot be displeased with his wel beloved Son. When a man is once in Christ, there is

no-

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nothing issues out from God but love, nothing but smiles, and good words, and good wishes; this is the benefit of a man being in Christ, of a man not being in himself, of a man ceasing to be in the flesh; he loseth his sin, and doth escape death and judgment. And therefore it is, that this same *Enoch* here, (as a pledge to all other that walk in his steps) he was translated that he should not see death it self, because death is as it were an Emblem of the punishment of sin (an Emblem I say; for if the damned had no worse punishment then the death of the body, it were no punishment, but death hath a form of punishment,) therefore *Enoch* was translated that he should not see death, because he was not, that is, he was not himself, he was in Christ, who is the *Resurrection, and the Life.*

Yea

Himself Nothing.

13

Yea a 3. benefit: whatsoever *tribulation* a Christian is in, he may *rejoyce in it*, if he be not; & this is indeed the very sum of his comfort, the summe of his happines, that whatsoever estate and condition he seems to be in outwardly, yet he hath a *retreating* place, in which he can look upon all these things that befall his flesh, and can rejoyce in them, and be above them; when a man shal see that these afflictions that are upon him are for physick, not for punishment, he can withdraw from them all, and he can be a *Spectator* of them, and not suffer at all; he is active in all, he doth withdraw himself from under all; it is true, saith he, this is upon my flesh, but yet he doth possess and enjoy another state, and another life, and another personallity in the Spirit; he is in Christ, and as I am in Christ,
there

there is no condemnation towards me, I am sure; there is nothing but love towards me, this is the highest comfort that can be, for a man to be able to withdraw himself from all sin and misery, as if he had no part in it, though it be upon him; this is that the Holy Ghost speaks in the 91. Psalm 1. 2. it is spoken expressly there, *He that dwelleth in the secret place of the most high shal abide under the shadow of the Almighty;* and that is he that dwells in the spirit, this is fulfilled many times in the literall understanding of it, that the Saints do escape when Common Calamities are in the world, but there is a fulfilling this in the Spirit; when the *spiritual* Being of a Beleever can stand and look upon his *fleshy* Being, as if the sufferings thereof were not upon him, but upon another person, and this is the Experience

Himself Nothing.

15

perience of the Saints; I am persuaded I speake to the Experience of some Saints. And thus a Christian evades all, shifts all; charge sin upon him, he shakes it off, it doth not belong to him: Lay afflictions upon him, he escapes them all, & is indemnified; not that a beleever doth therefore take boldness to sin, because of this; No, there is none doth more abhorre Sin, then this person I now speak of; & the discovery that God makes to such persons, is directly contrary & destructive to Sin.

Now the next thing is to shew *For Memo*
you by what means God makes a Christian not to be himself, and in himself; and that is by *God revealing another self within a Christian*; by this doth God put a Christian out of himself, by substituting and revealing another self in that Christian. What is that? A *Spiritual self*, that is God himself

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himself in Jesus Christ, he becomes a new Principle in that same soul, a Principle of *life* and of *action*; a Principle of *righteousness* and of *strength*. It may be thought to be done otherwise, but we shall find, though God carry the worke under another form and appearance, yet this is indeed the vertue and power that doth the deed, & turns a man out of himself; it is Gods discovery of himself to the soul; we may think that God doth it by the Terrors of the Law, as there, *when the Commandment came I died, & I through the Law am dead unto the Law* &c. we may think, God doth it by discovering the vanity of our hearts, and the weakness of our Principles, for that they cannot make their party good with Sin, but notwithstanding we are overcome: all this is true, but the soul is not carryed forth powerfully

Rom. 7.9.

Himself Nothing

17

fully and effectually to part with it owne self, till God doe pawn himself to the soul, to be instead of himself, till God say to the soul, forsake thy self, and I will be unto thee instead of thy self; I will be thy Righteousness and thy strength; I will be instead of the Law; til then it is impossible that the soul should part with self, and should not be. So that it is by the glory of God appearing in the soul, that the soul is crucified and turned out of it self; even as it was with Christ; he knew if he dyed, and went away in the flesh, he should come again in the spirit, and that he saith himself, and discourseth of it in the Gospel according to St. *John 12. 24. If the seed fall into the ground &c. He that loveth this life shal lose it; but he that hateth this life, shal have life eternal.* Upon this accompt did Christ yield

himself

God up

up himself cheerfully to death. Therefore it is said, that Jesus Christ by the eternal spirit offered up himself; it was by the eternal spirit, that reveals the glorious design of the Father in his death, that Christ was brought to yield himself unto death. Now the degrees by which this death of self is accomplished, are these three.

First, God doth make a discovery to the soul of the rottenness of old self, and of the bitterness of that self, that is tendered to us of Gods self; this discovery is made to us, and God doth together therewith reveal himself in us; he reveals himself in us; and shews himself to be our Righteousness and our Strength. The soul sees it self possessed of God, and sees God dwelling in him, & now the soul knows it cannot be found naked. Now saith the soul, I may part with my self when I will, for I have a better self. And

Himself Nothing.

19

And secondly, Hereupon the soul hath all its life in God, and his heart is set upon God; he sees God within him, and now his eyes are turned to this *Emanuel*, God dwelling in his flesh; and now he admires not the things he did before; he did admire other men, and their enlargements and abilities; he admired their affections and expressions in prayer, he admired such and such acts of piety and charity (which a man may do and seek himself all this while;) he admired the flesh, but now he hath no confidence or delight in the flesh; he looks wholly upon God, and admires him, and admires that ever God should dwell with man, that God whom the Heaven of Heavens cannot contain; that he should take up such an heart, that he should become the righteousness of such a creature.

C 2

3. Here

God & Christians All

13. Hereupon follows *passion & action*, 1. The soul hereupon hath all its *comforts* from God, and directs all his *courses* to God; and he saith now, *Asbur shal not save us, we will not ride upon Horses*; we have made mention of other names, and other Lords, but now by thee only we will make mention of thy name, even thine: so he hath sweet delight and acquiescence in God. 2. The soul doth all to the glory of God; if a man live in the flesh, he will be acting in the flesh; but if a man live in God, and live in the spirit, and live in that unseen righteousness, and upon that invisible strength, then all his application of himself is unto God, and so he walks not after the flesh, but after the spirit, and all his waiting will be for this God, if at any time he is insensible of his presence, he waits upon God, he saith not, if it were

Himself Nothing.

21

werethus withme, I should behappy: as *Martha* said, if thou hadst ~~been~~ here, my Brother had not dyed; (she considered not, that Christ in the Spirit had power now to recover from death, as well as keep from death) but the soule saith; if God wil shine upon me, I shal be comforted; if he hide his face I am troubled; it is not I will do this, and I will do that, but God wil do this and that; and it is not, if I had such means, I should have power and get ground over my corruptions, but if God arise, his enemies shall be scattered. And such a soul is dead to the Law, and the Righteousness of the Law, and dead to the workings of it, and sees that the Law cannot give strength; it is God that of his grace, is strength to the poor soul, and thus the soul hath entertained God as his guest, and let the so-

God a Christians All

domitas come and compass about
 Lets House, he minds them not;
 the soul sees nothing in compari-
 son, but his soule pants, as the
 Hart, after the water brook; and
 this is the condition of a soule
 that is not.

Now if you ask me the reason
 of this, why a true Christian is
 one that is not: I answer, this is
 the reason of it, because God is
 all, and he will be known to be
 all, he will have his people to
 know so, and will have it held
 forth that he is all; and therefore
 there must be a dying thus, and a
 withering, and decaying, and a
 going out of a mans self. I know
 no other reason but this: why
 God did ordaine that same state
 of nature, before the state of
 grace; why he revealed *Adam* be-
 fore *Christ*: but only this, that
 so God might make it known to
 us, that he is all in all. For how-
 soever

Himself Nothing.

23

foever God was all in all, and would have been all in all, and could not be otherwise; for was there any thing before God, or is there any thing, whereof it may be said, it is besides God? But yet God had not been manifested to be all in all, so as he is by causing the Creature to dye to its self; as if God had created light, and never created darkness, light had been light, but light is known by darkness. So God would have been all howsoever, but he is known to be all by this same forme of the creature dying in himself, dying in those abilities which are Gods; for we have nothing but what is Gods, and what he gives us, and is to us; but God hereby holds forth himself to be all to us, after lower and darker forms; when removed and corrupted, we see still another and higher blessedness in God; and it

is likewise for to give us our taste; he that hath tasted the sower, is fit to taste the sweet; he that hath seen the fading of the flower, is better prepared to see a living activity; so we have known God in nature, we are hereby prepared to admire Gods discovery in the Gospel.

Now before the Use of this point, there is only one thing more I will mention; and that is this. That the death of a Believer is *into God*, as I may so say; even as the seed that dyes as a seed; but it dyes into a flower that is better then the seed, so doth a Believer do, that is the term of his death: (So now I have explained all that I think of to you;) now the Use is this.

I. It serves to discover and disgrace the Religion of most men that are not acquainted with this same dying to themselves.

you

Himself Nothing.

25

you have many, especially in these times, that do come under this search and tryall, and will be found too light, and there are two sorts: some who have advanced a Reformation from that same knowledg which is come abroad in these times, they have set up a form of Religion in their Families, and it may be they are fallen into a form of Communion with Christians; others are such as are only state Reformers. Now both of them, although there may be graduall difference, yet both of them discover themselves, that they are of the earth by this: they are to be known by their conceits of themselves by their magnifying their duties, and their forms they are in. As a Christian ceaseth to be, soe doe all things cease to be any thing to him, and he doth no more admire an high
right form

God & Christians All

form in Religion; then he doth
 admire himself; all things
 are crucified to him, as well
 as he is crucified to them. But
 many are like the multitude that
 Christ spaketh of, in the 5. of *Mat.*
 They will be very Zealous & Jeal-
 ous, lest others should destroy
 the Law who preach the Gospel
 purely in the spirit; and why are
 They zealous of the Law, but be-
 cause they think they can keep
 the Law; they know only some
 lower formes of the Law, (but
 if they knew the Highest formes
 of the Law it were all one,) for
 they are censorious of others, and
 will persecute others, if they will
 not come up to their forme;
 whereas you shall hear a broken
 hearted Paul say, that Circumcisi-
 on is nothing &c. Paul saw that a
 man might be a circumcised Jew,
 & yet ly down in hel with an un-
 circumcised Gentile; but others by
 their

Himself Nothing

27

their censoriousnes of others, manifest, that they are not ceased to be in the flesh: the truth is, he that doth know God, and doth worship God in spirit, hath such low thoughts of all manner of outward forms, that he doth neither judg himself nor others, in the least kind by them, for he sees that which is so much beyond, and he is pressing towards that still; he takes heed how he riseth up in the morning and blesseth himself, or his neighbour, in his form: for he sees much uncircumcision of heart in the best form.

The next is a life of direction to poore creatures that see and subscribe to the truth: That true Christianity begins in self-denial, and are saying, what may we do, that we maybe after this manner, that we may not be in our selves: that the next word will tell you,

you. God took him: *Enoch* had been as other men, but that God took him; he had been in the flesh, and had confidence in the flesh, and had been some body in his owne eyes; if so be God had not took him; so that this you are to wait for, till God take you up: you cannot bring down the spirit, a man cannot make an hair of his head white or black; a man cannot make a thought; a man cannot mould one desire or affection in him; it is beyond his power; this is according to that I spake in the opening of the point, somewhat toward this, namely, that it is God revealing himself and his owne glory to the soules; that engageth the soules to forget his sin and his fathers house: Come faith God, thou shalt be married honorably; I will marry thee my self: forget thy self, forget thy sins; so indeed the

Himself Nothing

29

the death of a Christian is a *sweet* death: and as the Psalmist saith; *Precious in the sight of the Lord is the death of his Saints.* God comes and takes that place that before Self had; and therefore you have the death of a Saint expressed in this maner; *Into thy hands, O Lord, I commend my spirit.* God is there to receive the soul; or else the soul would never be content to go out of the body, and so it is here spiritually.

And the 3. and last Use is this, A Hint or Discovery to what end death is ordained, that formall death that we looke upon with so much fear, and with such a sad reflection upon our selves, when we think of our selves. I must ere long dye, and be among the dead. This is our Ignorance, what is death? What is it for? It is but an outward forme and signification of that work, that God

God a Christians All

in the spirit of a Saint doth every day; for what is the life of a Saint, but a continual dying into the hands of God, his Righteousness expires into the Righteousness of God; God increaseth in him, and himself decreaseth; he hath less thoughts of himself, and his own strength, and hath higher thoughts of God; he doth less know himself after the flesh, and according to outward appearances, and he more judgeth of himself as he is in God, and as in Christ Jesus; so that a Beleever dyes dayly, and when God hath finished his whole worke upon Mount *Sion*, then he will withdraw the form of death; when he hath brought his people to dye to themselves and to the world, as he wil in the latter days, then death shal be *swallowed up*; for as we see how men are when they are dead, they mind no more relation

Himself Nothing.

53

lations; a Child no longer observes his Father when he is dead, ceaseth to act to the relation, and ceaseth to act to the objects of this world; strew fine sweet flowers before a dead corps, the corps smells them not; and bring good chear before dead corps, the corps tastes it not; so shal Saints be to sin and this world: And thus I am perswaded God would not have continued death in the world, since he hath reconciled the world, but to teach the world. And what are all these changes when a soul is gone to God before, is it any terrible thing for such an one to dye? It was the speech of one of precious memory in this City, when he was dying; saith he, *I shal but change my place, not my company*; he walked as *Enoch* did: So it is with us in all our changes that befall us, they are but the outward formes and significations

significations of that which is doing every day, therefore we are not to judge according to the sight of our eyes, nor reckon our selves by our duties, and our graces and performances; nor reckon by that power we see in our selves to resist sin, or act in duties, but look to an invisible presence of the spirit in our souls, that can never be taken from us, which Mothes cannot corrupt, and where Thieves cannot break through and steal.

The



SOMETHING
OF THE
MYSTERY
OF THE
FATHER
AND OF
CHRIST.

JOHN. 16. 25.

**Hitherto have I spoken to you in Pa-
rables; the time cometh when I wil
speak to you no more in Parables, but
I wil shew you plainly of the Father.**

Hese are the words of
our Saviour a little be-
fore his suffering, when
he spake not upon his
own life, but upon the
life and comfort of his Disciples,
D whose

Something of the Mystery

whose hearts were full of heaviness: and much ado he had to keep them up from sinking; therefore no question but Jesus Christ did groine in Spirit, and did go down *deep*, that he might bring up something from the *bottom* to refresh their hearts; & to bear them up against that houre that was coming upon him, their Lord and Master, and upon them, in being deprived of him: & therefore we finde him here very *copious*, as well as very *sweet*, bestowing the whole 14. 15. & 16. Chapters upon them.

Among all the comforts Christ doth minister unto them, this is one, and a chief one, *That they should see him again*, and he would hide himself from them but *a little while*: Not only his going away was for their *advantage*, but he would *come again* to them. This he tels them often, especially here at the 17. verse of this Chapter. *A*

little

of the Father & of Christ.

35

*little while, and ye shall not see me ;
and again, a little while, and ye shall
see me.*

And to let pass the *reassuring* of
their understandings concerning
these promises, and these underta-
kings of his ; he tels them what he
wil do for them when he sees them
again, and what shal be their condi-
tion in that day : At the 22. verse,
in general he tels them, *Their hearts
shoulde rejoyce, and no man shoulde take
their joy from them :* And particu-
larly, verse, 23. *In that day you shal
ask me nothing, (saith he) verily, ve-
rily I say unto you, whatsoever ye shal
ask the Father in my name, he wil do
it.* They shall have all their Petiti-
ons ; It shall be a day of grace and
favour, such as *Herods* birth-day
was, when he promised he would
give *Herodias* his Daughter the
half of his Kingdom: but this is not
restrayned to half of the Kingdom;
for we know, the *spirit* himself is

D 2

pro-

promised to those that ask him; & the Spirit is the Kingdom of God, it is God, and his Kingdom and all.

Another benefit, and advantage of that time when he would see them again, is this, that I have read to you in the Text; *I wil shew you plainly of the Father. Hitherto have I spoken to you in Parables, the time cometh that I will speak no more in Parables, but will shew you plainly of the Father.*

Obiect.

But it wil be said, Christ spake in Parables to the *Multitude*, but he spake not in Parables to his *Disciples*; or if he did, he opened the Parables to them; as its said, *when became into the house, he opened the Parable of the tares*; and so he did other Parables.

Solu.

I conceive, this Scripture meaneth other kinds of Parables then those: for in such Parables Christ spakenot at that time: but under Parables, here is meant, not only those
very

very portions of Scripture, which have the form of Parables; but the whole Preaching and Ministry of Christ, as Mar; and not only so, but the whole Ministration and Appearance of God in the *Flesh* of Christ, may be called a Parable; and thus were they Parables that he had spoken to them in? *I have spoken to you hitherto in Parables; but the time cometh when I will speak no more to you in Parables, but I will shew you plainly of the Father.* And this plain shewing of the Father, is when Christ comes in the *Spirit*. While a Believer knows Christ only after the *flesh*, he knows the love of God, and the Covenant of Gods; and the things that concern his peace; only in a *Parable*; but when God comes to do those things in him in the *Spirit*, which were done to him in Christ, in the *flesh*; Why then doth God shew himself unto him plainly. This shall suffice in brief

Something of the Mystery

to have opened the words unto you.

The parts of the Text are these two.

1. Here is the *casting up* (as it were) of the Dispensation or Administration of Christ in the flesh: It is *cast up*, what is *amounts* unto; and that is a speaking to the world in Parables.

2. Here is the *glory* of Christ appearing in the *Spirit*, in the heart of a Beleever, and that is a *plain Demonstration*, or shewing of the Father.

In this latter are these two things.

1. Here is the *Object* of Divine Discoveries, and that is the *Father*; I will shew you plainly of the Father.

2. Here is the *Quality* of the Spirits Discovery: it is a *plain Discovery*.

Doftr.

I shall speak first of the former, & shall observe unto you this point.

That the *Breaching* and *Administration*

of the Father & of Christ. 39

nistration of Christ in the flesh; was but a speaking to us, as it were, in Parables.

Hitherto (saith Christ) have I spoken to you in Parables: The time cometh when I shall no more speak to you in Parables. If we enquire what a Parable is, we shall find that the Use of a Parable doth agree with the Nature of this Discovery, or Appearance of God in the Flesh of Christ; for to this shall I confine my Discourse.

A Parable is this; when there is a *latent* sense under *patent* words; When there are words outwardly sounding one thing, and a sense under those words, that is not conceived by the Vulgar understanding: This is a Parable: It is a Riddle; It is a *dark saying*. And certainly the *wise man* in the beginning of his Book of *Proverbs*, or *Parables*, (as he calls them) wherein are the Treasures of the Gospel; He calls

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the Gospell there, Parables. *Prov.*
9.6. Now that Christ in the flesh,
 is such a Parable, may be made
 good unto you, thus.

There is one thing doth appear
 outwardly, and runs into the senses
 of men. And there is another thing
 held forth under that, which few do
 perceiue, but those that are singu-
 larly taught of God: That which
 is visible and obvious, and runs in-
 to the senses of men, is a *Carnall*
transaction. A *Bargain* between
God and Christ: The doings and suf-
 ferings of Christ in the flesh; and
 by these doings and sufferings, our
 Life, our Justification and our
 Peace. This is the outward form,
 (as it were,) this is the Parable.
 Now what is that which is held
 forth under this Parable?

There are these two things that
 are veyled and hid under this Para-
 ble, which most men doe not set
 their eyes upon.

And

And the first is this; The *Love of the Father*: This is scarce eyed by most men, but they think that the worke of their salvation proceeds from the kind heart of Jesus Christ; and so they look upon his Humane Heart and Affections, as the Root and Original of their Redemption: Whereas Christ tells us in this Chapter; *I say not, that I will pray for you, for the Father himself loves you*; As who should say, though I should hold my peace, the Father himself loves you. Now this is that which few men see in and under this Parable.

Christ Jesus in his dying for man was set up by God in the place of God, to shew us the great love that God did bear unto man: I say, *he was set up by God in the place of God*, and that not to shew (his own) love only, but to shew the *Fathers Love*; and therefore we find these names given unto Christ, and there

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these things spoken of him; That he is the *brightness of the Father's Glory*, and the *express Image of his Person*; And we saw his Glory (saith *John*) as the *Glory of the only begotten Son of God*.

The Apostles and Spiritual men saw the Love of God held forth through the doings and sufferings of Christ. And therefore it is said, (I beseech you mark it) in the 5. of *John*; The Father judgeth no man; but hath committed all judgment to the Son; that men might honor the Son, as they honor the Father. He that honoreth not the Son, honoreth not the Father that hath sent him; God is he that must inherit all honor and glory to eternity; but he hath for the present set up Christ Jesus, to make himself known unto the world. It was not, that Christ should make himself known; or that we should lye down in the Discovery of Christ, but that by Christ,

of the Father & of Christ.

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Christ, the Father might be known, and discovered to us, and his love; and therefore, it is said; That *this is life eternal, to know thee to be the only true God, and Jesus Christ whom thou hast sent.* The meaning is not, as if it were not enough to know the Father; but that there is no knowing of the Father but by Jesus Christ, whom he hath sent for that end. So that Jesus Christ hath fulfilled his Ministration when he hath made known the Father, and then is the *Kingdom delivered up* by the Son, yea, by all the Sons of God, when once they come to know God by Christ, they deliver up the Kingdom from Christ unto God, even unto the Father. This is the first thing that is hid under this same Parable. Christ bears the name; but God doth the thing; Christ saith, *I came to do the work of him that sent me.* God saith unto Christ, *thou shalt make me known unto the world.* But

Something of the Mystery

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But the second thing that is hid under this Parable, is, *the doing of the like works in the Saints, as were done in Christ Jesus*. This is that which they onely see and receive, that are delivered from the delusions of Antichrist. Antichrist cries up Christ in the flesh; cries up that same man Christ Jesus, that dyed for our sins and rose again for our Justification; but he knows not Christ in the Spirit; he knows not *Christ, and him crucified*, in the Saints; He knows not the *power of his Resurrection* in Beleevers; He knows not the *exceeding greatness of that power which wrought in Christ*, when he raised him from the dead, working in us: in both these respects, is Christs Ministration in the flesh, a speaking in Parables.

First, because the Gospell seems to run thus, as that Christ hath done this and that for us, whereas indeed it was God in Christ; *God*

of the Father & of Christ

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was in Christ reconciling the world to himself, 2 Cor. 5. before end. And whereas the Gospell seems to deliver to us a *History* only of what Christ Jesus hath done for us in the flesh; It doth indeed hold forth the *Model* and *Platform* of that salvation that is carryed on in the spirit, and is revealed in the breasts of the Saints; I say, that is wrought and revealed there sutablely and agreeably to all those steps and stages, to all those points and periods you shal find in the Letter. The same things are done in the Saints in the Spirit, that were done in, and upon Christ in the flesh.

And now I have opened this point unto you; if you require any reason for it, why God did speak to us in a Parable, and why he shews us things as in a glasse; why he shews us rather the Image of things, then the things themselves; it is because of our weaknesse; it is *Reason.*
because

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because of our childishnesse.

It was the manner of the Heathen to put wisdom into *Parables*, to put their wise Observations into fables, into *pleasant tales* and stories, for these two reasons.

First, that they might *hide* wisdom from the *Vulgar*.

2. That they might the better *insinuate* it into their *Children*, and those that were *ingenuous*.

And these two Reasons may be given, why God teaches the world by *Parables*: It is for their *weaknesse* sake; It is to take them and lead them by the hand, to speak to them in *childish things*, in things within their own *sphere* and understanding. So God hath done to us in the flesh of Christ. You will beleeve a man *loves* you, if he wil *dye* for you; you wil beleeve a Creditor wil be *reconciled* to you, if he pay the *debt* himself: Why, behold thus doth God satisfie man.

2. *Rea.*

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2. *Rea.* God doth this to *hide* these things from the *prophane* of the world: *I thank thee O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise, and hast revealed them unto babes* Sec. And therefore if you observe it. Christ did commonly speak to the Multitude in Parables; they had Parable upon Parable, they had rind upon rind, one shel upon another, that they could not easily come to the kernell. And the Reason is this, that wicked' and prophane men may scoff and jeer at the Letter and Parable, but God doth keep the truth from that contempt and obloquie. The *outward Court* is given to the *Gentiles* to be trodden down: God makes it not much matter; men may tread down outward forms, and God may let them prophane them; but there is a place where none come that *defile*, and that is the *Spirit*, the *truth*, as it is
in

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in Jesus: Gods Truth is Himself. We know that precious things have covering upon covering, they have lappings one upon another: Jewels have Caskets to put them in; though the Casket fall into the dirt; yet the Jewells will be kept clean. So prophane and wicked men may preach and receive the Gospell in a Parable, in the outward Letter. *But what hast thou to do to take my word in thy mouth & the word in the Spirit; for it is that hidden wisdom that is prepared for our glory; as the Apostle saith. 1 Cor. 2.*

Use.

Now all the Use of this point I shal make to you, is this; to desire you to look into your selves, whether you know any more then Parables; whether you can doe any more then say over Parables.

Examine your selves by those two things spoken of before. Do you discern God under the forme
of

of the Father & of Christ. 49

of the man Christ Jesus? Do you see God coming forth unto you in Christ? And then do you find the Gospel to be realized in your hearts and spirits? Do you find these transactions to be transacted over again in you? The death of Christ in you? The life of Christ in you? The Resurrection of Christ in you?

Now a further thing I aime at, is this, and this specially; The plain shewing of the Father by the Spirit, *Hitherto have I spoken to you in Parables; the time cometh when I will speak no more to you in parables, but will shew you plainly of the Father.*

I shal only speak, at this time, of the *Object* of Divine Discoveries, and that is the *Father*; *The time cometh that I will shew you plainly of the Father*: So that the point is this.

That the adequate Object (or Doctr.
E the

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the whole and intire Object) of the Discovery of Christ and the Gospel, is the Discovery of the Father unto us.

This our Saviour plainly intimates here, in saying; *The time comes that I wil shew you plainly of the Father.* For if there had been any thing else that they had needed to have known, he would have mentioned that also; *This is life eternal (saith Christ, John. 17. 3.) to know thee the only true God, and Iesus Christ whom thou hast sent;* to know thee by Iesus Christ whom thou hast sent; as I told you before, for we cannot know the Father but by Christ.

But more particularly and expressly in *Iohn 14. 8.* saith *Phillip* there; *Lord shew us the Father, and it sufficeth us;* pray mark: As *Pilate*, and other wicked men, (as *Balaam*, and the High Priest) many times spake things, that they knew
not

not all that was in what they spake. Sodoth *Phillip* here; he speaks more truth, then he is aware; *Shew us the Father, and it sufficeth us*; It is most true, and Christ never contradicts him; he never says no, it would not suffice to know the Father. The Father is the whole object of divine Discoveries. The Fathers Love; as in the 6. of *Iohn* 29. *This is the wil of him that sent, that of all those he hath given me, I should lose none.* The Fathers Person: *No man hath seen God at any time; the only begotten Son, in the bosom of the Father, he hath declared him.* This then I say, that which was the scope of Christs comming downe from Heaven, must needs be the adequate scope of the Gospel: But to declare the Father, was the scope of Christs comming downe from Heaven; to declare the Fathers Person, as wel as the Fathers Love. Therefore he is called the *express I-*

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image of his Person: God did not send the *Image* of his Person, but that we should know his *Person* by that Image. Many rake up the Image and the Picture, and they never know the Person; as when they take up Christ in the flesh; for indeed Christ in the Spirit is one and the same with the Father; *knowest thou not that I am in the Father & the Father in me?* as Christ discourseth in that 14 of *Ioh. 9. 10, 11. Have I been so long time with you? And hast thou not seen me Phillip?* He that hath seen me, hath seen the Father. And therefore are these expressions in Scripture, of *believing in God* by Christ, and *coming to God* by Him, and through Him: Jesus Christ Himself in the flesh, is but a forme in which the Father doth present himself unto the world: But what is the Father, you will say? Ans. The Father here is God in Himself, bringing forth all things

of the Father & of Christ.

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things within Himself, possessing all things within Himself. God as he is, this is the Father ; you know that is the expectation of the Saints to see God as he is ; Iesus Christ, and all that God is to man in Iesus Christ, it is in a form descending, or in a condescending form ; Righteousness is such a form, Sanctification is such a form, Redemption is such a form ; All these are but formes in which God descends unto us ; they are not God Himself as he is. And there shall come a time when these forms shal vanish, when as the Saints shall heare no more of Righteousness, or of Sanctification, for Righteousness what is it, but a relative word that relates to sin ? when sin shall be no more, righteousness shall be no more ; Sanctification is a relative word, that signifies peculiarity and separation. This refers to common things, and unclean things ; but

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when there shall be no unclean nor common thing, but God shall be all in all, and all things shall be in a form or appearance, suitable to the form wherein they were in God, then the notion of Sanctification shall cease; so then the Father is the journeyes end of a Christian. That which is first is last, and that which is last was first: The Father is first of all. There was a time when God lived only in Himself, and possessed all things in a divine form in Himself. His own Diety was his Heaven, and was all unto him. The time cometh, when these things that are brought forth in a distinction from God in proper beings of their own, shall be returned and married to him, and united to that Original whence they sprang, and live in his life, and shine in his glory. And so the Father, who is the first, shall be the last also. The end must find the beginning,

ginning; as the year is discribed to you, by such an emblem of a Snake, taking his tayl in his mouth, the end running into the beginning; all things came from God, and God by all things shews Himself. All things are Pictures and Emblems of God, and especially Christ Iesus; and the Saints they shew forth the vertues and the praises of God, but all these things they must, they do wheel about, until the end doth find the beginning, and so God shal be all in all: VVhen God hath made known himself by his Sonne unto the Saints, then shal God cease administering any longer to the world, as he hath done by our flesh, and by the man Christ Iesus; but God Himself shal be all in all. So that by the Father herel mean not a Person in the Trinity, but rather the *whole Trinity* considered essentially & originally as containing in them that state & appearance of things

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which was their first and Originall glory, which is said in Scripture to be in the form of God, which this present state and appearance waits to be cloathed withall, and to be swallowed up in, so as to subsist, act and live in that, and not in their own, yet their own not to be destroyed by this, nor mixed or confounded by this, but cloathed upon with this; and so of Christ it is said, that he shal come in the glory of the Father: Christ is not destroyed, but is stil, and keeps his distinct being, but this being lives, acts and appears in the Glory of the Father.

Reason. Now if you ask me the Reason of this; why! is it not all the Reason in the world, that God should only be, and only appear, and only be glorified? He may lend his glory for a time, and may lend his name for a time unto others, that they may make him known unto
the

of the Father & of Christ.

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the world; as a King may lend his Kingly Honor to some Lieutenant in another Country (as suppose in Ireland) that so that Country may be Conquered for him, and Governed for him; but when it is done, we know all derivative power and authority, and names whatsoever, do yield up to those from whom they receive their Commission, when they have done, that for which they had their Commission; and so it is in this case.

To apply this same truth, I desire you in the fear of God, not to mistake me, nor wilfully to pervert what I say. Let us take heed of Idolizing even the humanity of Iesus Christ Himself; of Idolizing his doings or his sufferings; We see God through these doings or sufferings of Iesus Christ for us, as through a Glass; but it is no Blasphemy to say, that a Believer may come to see a Love of God born unto

use.

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unto him, above and before the manifestation of it in the sufferings of Iesus Christ. He may see it in God Himself, though by Christ. Do not think you know as much as you need to know, and as much as is the interest of your life and happiness to know, in knowing the flesh of Christ, in knowing the man, Christ Iesus; for unless you know God in his appearance under that form; you mistake Christ, and make him an Idol: *I am nothing* (saith Christ,) *the flesh profits nothing; He that sends, is greater then he that is sent.* Christ saith so himself: If God be greater then Christ, then Christ himself is but a Medium, through which you come to be acquainted with God, and in which you must not rest: There is no comparison between that which is infinite. If so be that Christ himself; if the man Christ Iesus were eternall life, he would not have said; The Father is

of the Father & of Christ.

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is greater then I. No, to know the Father by Christ is eternall life. Take heed of being offended, when you shal hear such like Doctrine as this; that the sufferings of Iesus Christ in the flesh for us, were, as it were, but a Parable in which God spake to us; and that Gods Heart was not set upon the very having of a little blood for the sins of his people; but that herein he premeditatedly, if we look upon it in the Originall contrivance, would commend his love to us, and herein if we relate to the lapsed estate, he considers us poor creatures as we are, and speaks to our childishness and weaknesse; who being made under such a Law, and having incurred the curse, could not see how there could be reconciliation without blood-shedding. Be not offended, when as you hear that there is a greater work done, in the Spirit, in the Saints, then was the offering
up

Something of the Mystery

up the flesh of Christ: That there is a greater Sacrifice offered up to God, when as the old *Adam*; mans own Righteousness and Strength is crucified, and is offered up unto God; I say, a greater Sacrifice, then the very Sacrificing of the flesh of Christ him self; that is, if you take the Sacrifice of Christ without the Mystery; for that Sacrifice was indeed the root, as wel as the figure of this same Sacrifice.

2. And in the second place; If so be you need be warned of Idolizing the Humanity of Iesus Christ; we had need to warn you of Idolizing other forms.

There are two sorts of formes, wherein God appears to the world: There is the Humanity of Christ, which is the first and the Highest, and the most immediate Form and Appearance of God; and there are Ordinances in which God appears, as it were at the second hand, and
by

by reflexion ; as when the Sun appears in the Rain-bow, or when it makes another Sun like it self in a watry cloud, which is, but the Sun by reflexion ; so Ordinances are but the shadow, as it were, of the Image ; Christ is the Image of the Fathers Person, (he is but the Image, neither) but the Ordinances are but shadows of the Image ; therefore take heed of Idolizing forms ; your interest lies in knowing the Father, not in knowing any form whatsoever ; and take heed of censuring and judging spirituall discoveries. Those that should have told the Disciples, that there was a better thing then the presence of Christ with them in the flesh ; certainly they would have given much offence to them : Take heed of being offended, if we say, there is a higher thing then Ordinances, then fasting, then praying, yea, we may say, there is a higher thing then beleeving

beleeving, and that is seeing the Father, and knowing the Father without a form, manifesting and revealing himself in his own immediate light. Now this I desire you to wait for and seek for, and to press towards this point, and that for these Reasons:

1. Because every form hath *weakness* in it, and therefore you cannot rest in the knowing God in a form.

2. Every form hath some *unlikeness* in it, which comes to pass through our mistake: and certainly your great Clarks do so *criticize* upon the Letter of the Scripture, that they are by the Letter many times led out of the way, and from the mind of the spirit: and those that look upon Christ, and calculate all the actions and sufferings of Christ with an eye of Reason: What a strange thing do they make of the Gospel? They make it a notional thing. Every form hath
weak-

weakness, and an unlikeness in it; you wil never see God *as he is*, till you see him without a form, till you see him in Himself.

3. I shall shew you what are some of the actings of that state of Beleevers, when they shal come to be past form: Christ tells you some of them here, *John 16. In that day (saith Christ) you shall ask me nothing: There is one; But what then? whatsoever you shal ask the Father in my name, he wil give it you; This is another. This is a Beleever that is come out of a form, that is gone beyond this form, when he goes to God, not in the name of an outward Mediator only, but he goes to God in the same Spirit, in that inward unction that is upon him; for that I conceive Christ meaneth here; whatsoever ye shal ask the Father in my name. Now every Beleever hath the name of Christ upon him, and hath the*
name

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name of the *new Ierusalem* upon him, and hath the *new name* upon him; his name is *the Christ of God*, the annoynted of God; the annoynting that is upon you shall teach you all things; now then is that man past formes that goes to God, as Christ himself would go to the Father, if he were in distress. He goes in the same unction that was powered upon Christ Jesus: So he doth not formally make use of the name of Christ, as a man would use the name of some great man, and say; I beseech you Sir, that you would do this favour for me, for such a ones sake, but he goes to God, as a woman comes in her husbands name, right or interest, to a great King, her husband being a Favorite of that King; the woman doth not make use of anothers name, but she makes known to the King what she is, and under what relation she stands; and so doth a Saint

Saint come in the same anoynting of Jesus Christ to the Father; for God in raising up Christ, doth shew to us that he will raise up all that are his, as he raised up the man Christ Jesus; not raise them out of the grave of earth only, but out of the grave of Self, out of that same base being they had in Self, and corruption, unto that glorious being in God.

A. And then another thing is this; *At that day you shall ask in my name, and I say not unto you, that I will pray the Father for you, for the Father himself loves you.* Alas, while we are weak, we know not the Love of the Father to us, but think that Christ Jesus doth procure the Love of the Father; whereas Christ doth but manifest and declare the Love of the Father; and therefore saith Christ; *I say not, that I will pray for you, for the Father himself loves you.*

Now having exhorted you to
F contend

contend towards the knowing of the Father, and living in the Father, and not living in any forme, (for all forms are to cease, forms are not our perfection: The Sabbath was made for man, and not man for the Sabbath,) Let me give you this caution. Let no man think, there is no use of Christ, and no use of Preaching, or Ordinances of Prayer &c. No, this cannot be inferred from the Doctrine: This only may be inferred, that this is not that glorious rest where a Christian is to sit down, formes are but helps, but God doth by formes, bring us to know himself without a form; and no man knows the Father, but he that knows him by Christ whom he did send, therefore you cannot cast away those formes: The Scriptures will last so long as there is ought of them to be fulfilled. But that which we are contending toward, in all these means

of the Father & of Christ: 67

means, is the knowing of the Father, and then we shall see that simplicity and unity that is in the truth; then we shall see all those knots loosed, and dark ways opened; then we shall see that all those things of Christ coming, and dying, and suffering for us, were but Parables.

Now this is the sum of the Gospel, that God loves Believers, and is their Righteousness and their Strength: and Love, and Faith, and All, not thus resolved, is but a Parable that doth cloud the Father: They were not ordained to cloud the Father, but they do through our weakness cloud the Father from us: They were ordained, that they might insinuate and convey, according to our capacities, the knowledge of the Father into us, but as I said before, in all forms there is weakness; and forms shall be done away, as time hasteneth to be no more, and God be all in all. F 2 The



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T R U T H
as it is in
J E S U S.

JOHN. 17. 19.

*And for their sakes I sanctifie my
self, that they might be sanctified
through the Truth.*

THese words are an en-
forcement of that Peti-
tion which Christ put
up for his Disciples
and for all Beleevers to
the end of the world; that Peti-
on you have in the 17. 2. *Sanctifie
them*

them through thy truth, thy word is truth.

The Reason by which Christ enforces this Petition, follows immediately. *As thou hast sent me into the world, so have I sent them into the world.* And therefore Father (saith he) *sanctifie them through thy truth,* as if he should say; Behold, they are sent out into the world, as I was sent out into the world; they are sent out into a *sinsfull* world, into a *lew* world; they are sent forth upon the *same errand* and design that I am sent into the world, *viz.* to shew forth the *vertues and praises* of God; and therefore *sanctifie them* (saith he) *through thy Truth, thy word is Truth.* And for their sake, *I sanctifie myself* &c.

Here is a further Enforcement of his Request: The meaning of it I shall give in a Paraphrase; It is, as much as if Christ had said, behold my Sanctification is *levelled*

at

at their Sanctification; their Sanctification is the *end*, and my Sanctification is but the *means*: It is for their sakes that I sanctifie my self, that they may be sanctified: My own sanctifying of my self is not for my own sake, it is for their sakes; and therefore I lose my end in all that I do, I lose my end in dying and suffering, if they be not sanctified. That's the scope of the words in general. Now we come to open them particularly to you: *What is meant by this same sanctifying, for their sakes I sanctifie my self.* Was Jesus Christ *common* or *unclean*, that he speaks here of being sanctified? Had Jesus Christ any sin in him that need to be removed, that he speaks here of being sanctified? No, there was no sin in him; neither was there any *guilt found in his mouth*; and yet Jesus Christ is said to be sanctified, not only in this place, but in other places,

as it is in *Iesus*.

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places, as *Heb. 2.* *He that sanctifieth, and they that are sanctified are all one*, saith the Apostle, when he speaks of Christ that did sanctifie himself.

Therefore, it is needfull to shew you what is that sanctifying of Christ that he meaneth here; what it was, and by what it was.

First, it may be taken either *particular*ly, for the sanctifying of himself by his *Cross*, by offering up himself: Thereby he did sanctify himself, by offering up himself; he was crucified in the *flesh*, that he might live unto God in the *spirit*: Christ did lay down the glory of the *first Adam*, in which he did appear absolute and compleat before his sufferings; but he layd down that glory and that righteousness, he layd down that same body of his; that so he might be renewed again in the *Glory of the Father*.

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2. Or

Or, else, secondly, this same Sanctification may be meant of the whole, as of the death of Jesus Christ. It may be meant of all that befel him from his Cradle to his Cross, of all that was done *in him*, or done *by him*, or done *upon him*; All this was the sanctifying of Christ; And it is called a making of him perfect. *It became him, for whom are all things, and by whom are all things, to make the Captain of our salvation perfect through sufferings.*

And so by temptation he was made perfect, as well as by his Cross; and so Sanctification here may be as much as Qualification; this did qualify Christ for the end for which he was designed and ordained, which end was to reveal the Grace of the Father, and the salvation of man, in and by that grace; and all that was done unto Christ, it was a sanctifying of him, or a compleating of him, thus to be the Au-

thor

ther and the finisher of our Faith; to be
a compleat type and pattern, and a
compleat Covenant and Witness un-
to us. Now having explained those
words: for their sakes I sanctifie my
self.

There is but one word more that
needs to be explained, and that is,
thy Truth; For their sakes I sancti-
fie my self, that they might be sancti-
fied through the Truth. What is
meant by this word thy Truth?

This same word here, thy Truth;
is a relative word, and I conceive it
may relate to this same Type, Pat-
tern, Image or Representation.
These two, you know, are members
of a distinction: Image and Truth,
Shadow & Truth. So by the Truth,
in this place, you are to understand
that which answers unto the Sha-
dow, Type or Representation.

And so you have the meaning of
these words: Thus saith Christ:
Therefore am I come into world.

and

and have done and suffered these things before the eyes of men; to the end, that the like things may be done in the spirit, in all my members; whereof I have exhibited to the world, a map and description in my own body and person: *For their sakes I sanctifie my self, that they might be sanctified through the truth.*

So then, you may observe these things out of the words.

1. That Sanctification is a large notion in Scripture; its a large notion, for the meaning of our Saviour, speaking of his sanctifying himself; and of his members being sanctified, is not to defix the thoughts and apprehensions of the hearers, unto that same grace that we commonly call Sanctification, in distinction from Iustification; but Sanctification is that, in this place, that comprehends the whole Mystery of God in a Saint, which is called here by the name of Sanctification

ification; even as it is said, *By one offering hath he perfected, for ever, them that are sanctified.* It were far from pure Divinity, to understand them that are sanctified: there to be meant of inherent Sanctification, only or properly, that is, of the Grace of the Spirit working in us holiness; but he hath perfected them that are sanctified: that is, them that are separated by the Fathers Love, them that are called in time, them that are led by the Spirit, and so it may comprehend the whole Election and Vocation, and Iustification, and Sanctification, and all; and so we are said to be chosen, *through Sanctification of the Spirit.* But I shall not open these places any further.

2. Next observe, here are two Sanctifications: here is a typical Sanctification, as I may so say, and here is a real Sanctification. Here is the Sanctification of Christ,
and

and here is the Sanctification of his members: *For their sakes I sanctifie myself, that they might be sanctified.*

I should be too long if I should observe all the particulars that the words will afford, and insist upon them; therefore I shall pick out these two things only; and the first I shall speak of but briefly; and the second is that I do chiefly intend.

Doctr.

The First is this; That Jesus Christ's Sanctification, or those Transactions of Christ in the flesh, have not their ends in themselves, but they have their end and fulfilling in us.

For their sakes I sanctifie myself, that they might be sanctified through the Truth.

That which is for another's sake (mark it) or for the sake of another thing to be done, that is not to be rested in it self; but Jesus Christ's Sanctification, his dying, and his rising, it was for another things sake; and therefore

therefore it is not to be rested in,
nor to be gloried in, in it self; For
their sakes, & sanctifie my self.

Jesus Christ is unto his seed, as
the First *Adam* was unto his seed.
He is a *common Rede*, and our salva-
tion is transacted in him, as in a Fi-
gure; As our destruction was
wrought in *Adam*, as in a Figure.
As destruction and death did seize
upon us all, in a Figure; in *Adam*;
so doth life and salvation await us
all (all the elect) in Christ *Jesus*.
It doth descend upon them all, as in
a Figure; for so the Apostle doth
paralell the First *Adam* and the
Second *Adam* together. *Rom. 5.*
where you may read it at large.

Now that I say these things were
done in a Figure; I wil give you my
meaning of it thus, and the proof
of it also.

Adam lost all his by a *Covenant*,
and so Christ restores all his by a
Covenant; but we know that a Co-
venant

venant, although it doth give me a
 title in Law, unto such or such an
 estate or commodity; yet this
 same Covenant is not the very pos-
 session it self. So this same Cove-
 nant, of which Jesus Christ is the
 Copy, as it were, and is the com-
 mon person with whom it is made.
 This Covenant gives our Faith the
 First Hold, and First Title, but it is
 not the very possession it self. In
 possession the salvation it self is
 wrought, or rather revealed in us.
 As we do not inherit sin and death
 from the first Adam, meerly by
 Covenant, in which we were invol-
 ved; but we participate of the na-
 ture of Adam, and we so come to
 have an evil conscience, we have the
 very same Nature that Adam had,
 and the same trembling consci-
 ence that Adam had: so in this case,
 we have the very Death and Life
 of the Lord Jesus working in us.
 So that you see the death and Re-
 surrection

as it is in Jesus:

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urrection of Jesus Christ, are not to be gloried in in themselves, or as they rest in the man Christ Jesus; but we are to wait for the like things to be translated in us, and upon us; and that is the next thing I come unto: *For their sakes I sanctify myself, that they might be sanctified through the Truth.* 2. Doct.

This is that the Apostle saith, Ephes. 4. 21. If so be that ye have heard him, and have been taught by him, as the Truth is in Jesus; That ye put off concerning the former conversation, the old man, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness. &c. Where he shews, what the Truth is in Jesus, even the putting off the old man, and the putting on the new man, which is created &c.

This is the Truth; this is the work in the Spirit, done in every Believer, conforms to that work wrought

wrought in Christ in the flesh.
 This is our sanctifying through
 the Truth; and so you have the A-
 postle holding forth the Saints
 suffering, from Christs example;
 as the Ministration or Token of
 their salvation. 1 Pet. 2. 21: *Even
 hereunto were ye called; because
 Christ suffered for us, leaving us an
 example &c.* Mark ye, Iesus Christ
 is our example: Christ in the flesh,
 and what was done in him in a visi-
 ble way in the flesh, that is wrought
 in us in an invisible way in the spir-
 it; and is said. 1 Pet. 4. 1: *For
 as much as Christ hath suffered for us
 in the flesh, let us arme ourselves with
 the same mind; for he that hath suffer-
 ed in the flesh hath ceased from sin.*
 Mark it here: The Apostle doth
 not say we have ceased from sin;
 by Christs suffering in the flesh for
 us, but he doth admonish us here of
 a personal suffering, if we would
 cease from sin.

What

What

What this same suffering in the flesh is, I shall tell you in a few words. It is to have our life in the flesh extinguish'd; that, as the Apostle saith, *I live, yet not I, but Christ liveth in me*: It is to know nothing by our selves: This is to suffer in the flesh; as the Apostle says, *I know nothing by myself*; He did not act at all: to be dead unto the Law, and to be dead in our first relation unto God; this is the suffering in the flesh.

We are first in the relation of *Mercenaries*, by the Covenant of works, and have a kind of stock of our own to trade withall. Now to suffer in the flesh, is to cast away this same confidence of our own, to despair of our abilities, and to see our selves able to do nothing. *For while we are in the flesh, the motions of sin which are by the law, do work in our members to bring forth fruit unto death.* Rom. 7;

I will give you one more Scri-
G pture

pture to prove this, and that is, Eph.
 1. 17. where the Apostle prays
 thus for the Ephesians: That the
 God of our Lord Jesus Christ, the Fa-
 ther of Glory, may give unto you the
 spirit of wisdom and revelation in the
 knowledge of him; the eyes of your un-
 derstandings being enlightened, that
 ye may see what is the hope of his cal-
 ling. And at the 19. verse. That
 you may know what is the exceeding
 greatness of his power, which he
 wrought in Christ Jesus when he rai-
 sed him from the dead. Pray mark it;
 The Apostle doth directly and ex-
 pressly assert, that there is the work-
 ing of the same mighty power in
 Believers, that wrought in Christ
 when God raised him from the dead.
 And the Apostle Rom. 8. saith in
 general: That as many as God did
 foreknow, he did predestinate to be con-
 formed to the Image of his Son; That
 is, God did predestinate them to be
 carried on the same way that
 Christ

Christ was, and so the same things
to be done in them, that were done
in him.

There is only one Objection Object.
that I shall answer before I come to
the Application of the point; and
that is in Col. 2. 11. *In whom also*
you are circumcised with the circum-
cision made without hands, in putting
off the body of sins of the flesh by the
Circumcision of Christ.

Here lies the Objection, if so be
we are circumcised *in Christ*: If
all Believers are circumcised in
him at once; as this Scripture
seems to hold forth, by the putting
off of that same body of his; by
that very Circumcision of his.
Why then, you will say, our San-
ctification carries not for the ap-
pearance of the like things in us.

I confess this Objection lies plain
in appearance against what hath
been spoken.

But I shall answer to you thus,

and shew you how we are circumcised in Christ by his circumcision; and how it is, that notwithstanding we are actually and personally circumcised by the circumcision of the Spirit, and by real circumcision.

1. First, then we are circumcised in Christ *federally*, as in our root and common person; we are *unto* God circumcised in Christ, as in a *Figure*. Pray mark it, it is, I say, as in a *Figure*: for thus we are to look upon Jesus Christ; not as one that came to *excuse* the *Old man* from dying, or to set us up in a state of salvation without working any thing within us. Nay, he came to reveal the Kingdom of God within us, and to set it up within us; but he first gave us a *pattern* of the Kingdom, and first transacted all our salvation in a *Figure*, before he transacted it within us by the Spirit; and this transacting our salvation

salvation without us in a Figure, bears its use and proportion towards the effecting of the work of Sanctification within us by the Spirit. For thus God hath hereby *caught us by guil*, (as I may so speak) even as when we stood in *Adam*, *Adam* falling cast us all down. So now, God he comes and reveals a second *Adam*, and this same second *Adam* God sets up as our common root, representing us all; and this is that Covenant that God proclaims from heaven. Look what is the *fate* of the second *Adam*, that shalbe the fate of all the seed; if he stand, al shal stand; if he fal, they shal al fal. Now *Jesus Christ* comes & stands in our stead, and was made under the Law, and he dyes and suffers, goes away in the flesh, suffers in the flesh, and is not overcome of death or Hell, or the pains of death, but rises again. Here's our salvation transacted in a Figure, and set be-

fore us: As it did fare with Christ, so it shall fare with us; we shall as certainly come to glory, as he did. Here is the Type, here is the Original Pattern, here is the fore-runner, here is the draught or copy of the Covenant written in broad Characters upon the person of Jesus Christ. This is the use of Christs dying, and suffering, and sanctifying himself, and so we are said to be sanctified in him, as our root, representing us. What proportion this bears to the transacting of our salvation within us, is this. Hereby we are brought to God; hereby our weak hands are lifted up, and our feeble knees are strengthened: Hereby we are caught (as it were) with guile, and God doth hold forth our salvation, as in a Parable, to us. But if so be the work rest here (let us suppose an impossibility,) we are but in an ill condition, if we be not circumcised also together with Christ, really

really by the spirit, as well as circumcised in Christ federally and typically, and representatively; it wil go but ill with us.

We may see what is to be done by looking upon the History of Christ; but til we find the same things done in us in the mystery, in some measure, we can have little comfort. We may see the end of the Lord with us, even the same end he made with Christ Jesus; but we must follow his steps also, as the Apostle *Peter* saith; *He hath left us an example, that we should follow his steps.*

1. Now the use I shall make of this, is to confirm that Doctrine I have formerly delivered to you; that Doctrine that needs confirming again, and that need be whetted upon us, because we are exceeding dull of hearing spirituall truths; the Doctrine is this, namely:

That the whole History of Christ

wil profit you nothing, nor all that you know, except you find experimentally the same things done in you by the Spirit.

I desire to commend this Doctrine to you again and again; That the History of the Gospell is but a Parable (as it were,) that holds forth to us the story of things done, and not only so, but holds forth a glass of things *to be done* by the spirit within us.

I beseech you therefore be not offended, when as we say, that Christ according to the History of him only, and according to his Ministration in the flesh, is but a form in which God doth appear to us, and in which God doth give us a Map of our salvation. Thou knowest it not to be thy reall salvation, except it be revealed within thee in the Spirit. Jesus Christ is called the Image of the Invisible God: God comes forth to be seen in the

as it is in *Jesus*.



flesh of Christ, as in an Image, as in a Representation; it is not the naked appearance of God, but it is an Image of God. Now we know the Image serves in the absence of the lively face of the living Person; and so do all these same transactions of Jesus Christ; they serve untill the Kingdome of God be come to us in the Spirit. A Map serves untill a man knows the Country, and so do these same Transactions of Iesus Christ, they serve as constant Monuments unto us; Monuments, I say, and Pillars, and Memorials, and Types, of that same salvation that is to be wrought and revealed within us by the Spirit; and therefore as Christ saith, we may be bold to say after him; *The flesh profits nothing: if you only know Christ, as dying and rising without you, it wil profit you nothing, unless you know him as dying & rising within*

within you. Error in this is the root of the *dead faith*, whereof the world is full.

This is the root of that formall profession, of that form of godliness which men doe advance so far in, and glory so much of, and shroud themselves under, unto the persecuting of the power of godliness, to the persecuting of the Spirit. This setting up of the History of Christ, being ignorant of the Mystery; Any man is capable of remembring the story of Christ, and telling and rehearsing it, if he hath but common reason, and can say, as well as another, that Christ dyed for him, and can throw himself upon Christ, and hang upon Christ.

This is not Faith; this is not Salvation: We have not known how to put a difference between the precious and the vile; We know not how to shake off the pretenders,
and

as in in Jesus.

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and knock off their fingers: that would pretend to eternall life: Through the ignorance of this truth; we have counted it enough, if a man hath had the knowledg of the Story of Christ, and hath said, he casts himselfe upon Christ for salvation. But harken what James saith: *Faith without works is dead;* Harken what Paul saith, *Rom. 8. 3. The Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death.*

He doth not say, that such a proposition of the Gospell did set him free: He doth not say, that the hearing, that Christ dyed for the sins of men, doth set him free. No, there was the *Spirit of life* in Christ Jesus, as well as there was the *Law* or Letter, the outward Covenant; is it that entailes life upon Jesus Christ and his seed? There is an outward Covenant, and there is an inward Spirit. The outward Covenant

nant is this ; I wil be thy God, and the God of thy seed : This is the Covenant that God made with Christ, that he made with *Abraham* of old ; I wil be thy God, and the God of thy seed. Now then they that are of the seed of Christ, are in this Covenant, as al that were *Abrahams* seed, were in that outward Covenant ; but may not any man pretend to be of the seed of Christ, and to be of the generation of Christ ? And do not thousands profess themselves so to be ? Do not thousands in the world say, Lord, Lord, and press to enter into Heaven ? We cannot put a difference between one or other, except we know this truth ; for they say they are in the Covenant, & they say they are of Christs seed ; and what hold they forth for this ? They hold forth the confession of Christ, and say, that he dyed for their sins, and rose for their Justification, and this they beleese,

as it is in *Jesus*.

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beleeve, and upon this they lay
their souls for salvation. May not
the veryest Hypocrite do so, as well
as the truest Saint. But here is that
which puts a difference, when the
Spirit of *Jesus Christ* brings this
Covenant to the heart of a poore
creature, when the Spirit of Ado-
ption, the Spirit of Son-ship, revea-
ling God as our Father, revealing
God in Union with us, our Righte-
ousness and our Strength; he doth
indeed seal us to the day of Redem-
ption; he sets apart Christs sheep.
This distinguishes them from the
other: So that if you lay your sal-
vation upon an historical Christ;
you will be deceived. If you would
have that in which you may con-
fide, you must have Christ revealed
in you in the Spirit; you must
have the same spirit of Faith that
was in Christ, and the same Spirit
of Power that wrought in him;
you must have the same eternall
Spirit

Spirit, by which you must offer up your bodies, offer up your flesh to God as a Sacrifice; yea, your selves, and your own Righteousness: This is true salvation: Here is salvation manifested unto life. But you will say to me, Is not this a wronging of Iesus Christ? Is it not a giving away from Christ? And a giving in to grace and Sanctification without him? *in us*

Solu.

To this I answer, that it is not giving away from Christ at all, for we make Christ to be all in all in this; only we distinguish of Christ. There is Christ in the Flesh; and Christ in the Spirit; Christ in the Flesh is the witness, the Covenant, the common Person, in whom our salvation is transacted, as in a figure. Christ in the Spirit, is the real Truth and Principle of Righteousness and of Life; he is the real all salvation within us. For what is Christ Iesus in the Spirit, but
the

as it is in Jesus:

the Manifestation of God; the coming forth of God; and unto this must we attribute, and in this we must fix and pitch our salvation; this is the Saviour of life unto life, *Christus unus non negat hoc us.* Doth not the Apostle there take away from Christ? And yet elsewhere Christ is said to be *the overruling Father.* This same Will of God brought forth, is nothing else but Christ Jesus in Spirit; Christ Jesus is the outgoing of the Fathers Will, the Manifestation of the Fathers good Pleasure. Therefore he is said to dwell in the heart of every Believer. If you confine Christs dwelling to a local Heaven, you are ignorant of that which is the greatest joy that can be; Christ dwells in thy heart; if the Will of God be revealed in thee by the Spirit, Christ is in thee, for he is nothing else but the outgoing of the Fathers Will, and the Manifestation

The Truth

— tion of the Fathers good pleasure;
— this is Christ. So that if we give
to Sanctification, we give to
Christ; *For this is the will of God,*
even our Sanctification; Christ is
made unto us Righteousness, and
Sanctification.

But I desire a little further to
examine that same, before I let it
pass; it is said, it is a giving to San-
ctification, and not to the blood of
Christ; I say no.

For 1. I do not here take San-
ctification, as it is commonly tra-
ken, as to be such and such particu-
lar acts of the Spirit: I know that
our life lyes not in this or the other
act, or in any particular act. Our
life lies in union with God through
the Spirit.

2. I give it not only to the San-
ctification of the Spirit, but to the
Revelation of the Spirit. There is
the Revelation of the Spirit, as well
as the Sanctification of the Spirit,

as it is in Jesus.

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as the Apostle speaks, *Ephes. i. 17.*
That God would give unto you the
Spirit of wisdom and Revelation &c.

3. There is the Spirit of grace, as well as the grace of the Spirit; and to this I give all, and the Spirit of grace is Christ Jesus; and so to him I give all: and what do I give to the Spirit? I give the Manifestation of salvation to life, and that's all.

4. This is the sum of all I desire to commend unto you: That we are not justified, we are not sanctified, by Christs dying, by Christs suffering in the flesh only; that is not the compleat Ministration of our salvation: (There indeed we see our salvation as in a glass, and it is transacted as in a figure, as in the history,) but then are we actually sanctified; when as God doth send that same Spirit of Adoption into our hearts, revealing unto us the Love of the Father, and
H revealing

revealing unto us our Reconciliation; that Reconciliation that was held forth to us on the Cross, but which is dispensed unto us, by our being offered up upon the Cross as Christ was. For the Apostle *Rom.* 8. doth in two places speak so expressly to this purpose, that no man can wave it, or put it by. *verse 10.* *If Christ be in you, the body is dead because of sin, and the spirit is life, because of righteousness.* Here is the Death and Resurrection of Jesus Christ: If Christ be in you, (and there is no salvation without it,) then the body is dead; the body of your own Righteousness, and your own Strength, and wisdom is crucified in conformity to the death of Christ; Christs death was but the figure of the death, that must pass upon the flesh of every Believer; and therefore though we may say, I am crucified with Christ &c. We cannot take any comfort till the

H

as it is in Jesus.

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the body be dead in us. And the other place is the 4. Verse of Rom. 8. *That the Righteousness of the Law might be fulfilled in us, &c.* Pray mark it: You dream of a Righteousness of the Law fulfilled for you: that is true too; Christ fulfilled it for you perfectly; but there is a fulfilling of the Righteousness of the Law in you. And the Apostle shews what that is, when you are crucified to the fleshly principle, and walk in the spiritual principle; though you walk not in perfect obedience, yet spiritually it is done in you: *The Righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the spirit.*

So then look after this, that you be sanctified through the Truth; that is, that you, in very deed, be sanctified according to the pattern of Sanctification in Christ Jesus. Let me remind you again of that Scripture, Ephes. 4. 21. *If so be*

H 2

that

The Truth

that ye have heard him, and have been taught by him, as the Truth is in Jesus, that ye put off the old man, and be renewed in the spirit of your mind; and that ye put on the new man, &c. Look that this be done.

Object. But you will say unto me; is not this to bring us again into Bondage? To charge this upon us, when as we are bid look, that it should be so and so with us.

Solution I answer, it is your great interest that these things should be done in you, but it is not expected that they should be done by you: According to the working (saith the Apostle) of his mighty power, which he wrought in Christ Jesus when he raised him from the dead, and set him &c. It is Gods mighty power that works in you; it is God that crucifies you; it is God that quickens you. Christ offered up himself by the eternall Spirit; it was not by the resolution of his flesh, that he gave

as it is in *Jesus.*

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gave himself to dye, as many a *Valiant Roman* hath done for his Country; but it was through the eternal Spirit; and therefore, that which you are to do, is to wait upon God.

And herein comes the use of the doing of these things in the man Christ *Jesus* before your eyes: It is to strengthen your faith and expectation of having these things done in you, by the same power and spirit. And therefore if you ask me what use you should make of Christs Death and Resurrection, and these things: I say, look upon them as the *earnest* of your salvation; look upon them as the very *sealing* of the Covenant between God and you. God reads over (as it were) all the Covenant before us, and seals it in our presence; and this is the scope of the Manifestation of *Jesus Christ*: It is but to *manifest the life* to us, to shew what God

will do upon your flesh: So what
 God did to Christ Jesus, and so
 how he carryed him to glory, so
 how he was tempted, and he not
 you discouraged, though it be so
 with you. See how the Disciples
 were dismayed, when Christ wrapt
 up himself, for a Moment, in the
 grave, as in a cloud of darkness:
 They said: *we thought, this had bin
 he that should have redeemed Israel.*
 See what an end the Lord made
 with him, the same end will the
 Lord make with you also.

Christ's Death and Resurrection
 and the things: I say look upon
 them as the way of your salvation.
 on: look upon them as the way of
 God of the Covenant between God
 and you. God read over (as I write)
 all the Covenant before us, and
 tells it in our presence, and this
 is the scope of the Manifestation
 of Jesus Christ: It is but to mani-
 fest the things to us to show what God
 will.



THE
T R U T H
as it is in
J E S U S.

JOHN. 17.
*Sanctifie them through thy Truth, thy
word is Truth.*

Verse, 19. *And for their sakes I san-
ctifie myself, that they might be
sanctified through the Truth.*

THis same Portion
of Scripture that
is read to you, is an
Enforcement, or
part of an En-
forcement of one
of those savory Petitions which
H 4 Jesus

The Truth

Jesus Christ put up at his departure out of this world for his Disciples, and in them, for all his elect: The Petition is this; *Sanctifie them through thy Truth.*

This Petition he doth in part explain, and he doth enforce and urge it with Arguments.

1. He explains it in part, that part, *thy Truth*, he explains it thus, *thy word is Truth.*

Now before I go any further: By the *word* here we are not to understand this same Letter, (for we know this same Letter of the *word*, is taken up by every one to defend his opinion; and therefore this is not the meaning of *thy word is Truth*;) But the meaning is this; That that *word* that *was with God*, and *that was God*; that *word* is *Truth*.

I conceive this same truth being a relative notion, is here to be taken in opposition to *form*; *Thy word*

word is Truth: The meaning is this; That thy *word*; it is not only a form and an appearance in which thou dost make out thy self unto the world, but thy *word* indeed is the *very Truth*, (that is) it is thy self, and so Christ desires that his Disciples may be sanctified, not by planting the knowledg of the *literal word* in their minds; but by ingrafting the nature of the *Divine word* in their hearts, that is, by ingrafting God himself, by God himself becoming one with them. This is the only means of Sanctification; This is the *true Sanctification* by the *word*; *The ingrafted word which is able to save our souls*.

Now having explained his request, he *enforces* it; and the first Enforcement of it is this, from the *title*; and the reason that may be pleaded, why they should be sanctified; why the Members of Christ should be sanctified: Why
saith

saith he: There is as much reason why they should be sanctified, as there is why I should be sanctified. For as thou hast sent me into the world, so have I sent thee into the world. Mark it I pray, and you will see that it is not such a wringing of the nose that will cause blood; when we make a necessity of all such things to be wrought in us, as were wrought in Christ Iesus. For as God hath sent Christ into the world, so did Christ send these his Disciples into the world, that is, as God did send Christ into the world to make known himself; so Christ Iesus, when he hath fulfilled his Ministration in the flesh, he sends out Believers; I say, he sends out Believers upon the same design to make out God and his glory to the world. So that then this is a sure and satisfying ground, why the same glory of the Father must work in Believers, that wrought in

as it is in *Fesus*,

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in Christ, because that Believers are sent out upon the same errand and design that Christ was sent as bout; *As thou hast sent me into the world, so have I sent these into the world.* Believers hold forth God in a spiritual discovery to the world, that is, they hold forth that glory of the Fathers working, and discovering it self in them in a spirituall way, which Christ held forth in a fleshly way: My meaning is; Believers are not lift up upon a material Croffe, as Christ was, and do not suffer without the gate, as Christ did; but their *Old man* is crucified spiritually, and they are raised and quickend by a lively hope spiritually.

- This is the Reason that Christ saith; *As thou hast sent me into the world, so have I sent them into the world; Therefore, sanctifie them with thy Truth, thy word is Truth; And for their sakes (saith he) I sanctifie my*

myself. This is (as it were) the making up of the Reason, and the meaning of it is this; saith Christ, *Herein doth thy design come to its period and perfection, even in the Sanctification of my Members. Herein thy design (Oh Father) is come to the birth, and is brought forth; for while this design works only in my person, it is not at its term and period, till it come to work in their persons; for I am but (as it were) an intermediate forme and person, in whom thou dost discover thy self for the present; with relation to the like discovery in them, through the spirit, afterwards; And therefore (saith he) For their sakes I sanctifie my self, that &c.* As who should say; If it were not in relation to them, there should be no such thing as my dying, and suffering, and rising again; It is but in relation to their Sanctification, that the same glory may work in them
in

in the Spirit, conformable to this pattern of mine in the flesh. And thus you have the meaning of the words; *For their sakes I sanctifie my self, &c.*

That which I shal insist upon at this time, is the last word of the Text, *Through thy Truth*: So that the Observation that I would ground thereupon, is this.

That that Glory of the Father, which works in the body of Christ, the Saints, is the Truth of that same Image that did appear in the head of that body, Christ Jesus. Doctr.

It is called an Image, in 2 Cor. 3. ult. we all, as in a glass, behold the Glory of the Lord; (there it is equivalently called an Image; for your face in a glass, is but an Image of your face;) but it follows more expressly: *And are changed into the same Image from glory to glory.*

But stil I desire you to carry that along, that a Belcevers crucifying
is

is not a *fleshly* crucifying, as Christ was, but his *Old man* is crucified by *spiritually* discoveries. This is the Truth, and the other is but the form.

Now I must explain my self here: You will ask me, whether that same work of God, that is wrought in the hearts of Believers, be their eternal life, their happiness and salvation? Whether that be their Righteousness; for there is a great prejudice against Doctrines of this kind; as if we did take away from Christ, and give to that work of God within us, that honour that is due to Jesus Christ.

Ans.

Now I conceive that neither the Actions of God in Christ, (I mean of Christ dying and rising) nor the like Actions of the Spirit in us, conforming us unto Christ, are our salvation, or eternall life, but the making out of eternall life; they are only the *manifestation* of that
grace

grace that was given us before the world began!!! If you ask me then what is our happiness and our life; I conceive that God alone is our happiness; God in union with us. Mark it; not only God loving us; for love is but an expression to us. Love is a sweet thing among the creatures, and we know what love is from one to another; but the Love of God to us, is but the making out of a kind of spiritual Union that is between God and a Believer; So that to say, that the Love of God placed upon us is our happiness, is too weak, and too low an expression: but this is our happiness that we are in God, and in Jesus Christ; and that the Father and the Son is in us, and is our Righteousness and our Strength in Union with us. This is our happiness and eternal Life.

Now I say, all the Dispensations of God are but to make one
best these

these things unto us.

Give me leave to illustrate it to you, by going a little about. This was our Lot and Portion from the beginning; God was our Portion, and God did maintain our Lot, as *Psa. 16.* And God was become in Union with the creature: This was in the beginning of the Creation, and this was in the Person of Christ Jesus, as an Earnest of the whole; but this same Union, and this great happiness, that the creature might be sensible of it, and that it might come homewith the greater advantage, (as it were) and we might have the more lively taste of it; therefore did God ordain all those intervening administrations: therefore he makes the first *Adam* as a figure of Christ, and therefore he bestows but a little grace on *Adam*, or makes him mutable, that he might fall, that the Love of the Father might be the more manifested

sted to us, which we could never have seen; nor admired so much, if we had not been thus led about unto it. And this is the end of Christ in the Flesh, and Christ in the Spirit; and so I shal come to shew you the difference betweene Christ in the Flesh, and Christ in the Saints; for if we give glory to any other then unto Christ, we shoot beside the mark; we give it to Christ stil; but there is Christ in the Flesh, and Christ in the Spirit; both these agree to make out the Father; and here is the difference of that work of God within us, from that work of God in Christ. This latter is the Truth of the former; *Sanctifie them through thy Truth*, that is, do thou act those things really in them, which are done in a figure for them upon me: There is the Truth. I desire to cleer up this to you by some familiar experience.

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The Truth

You know that Jesus Christ is said to dye for our sins, and rise again for our Justification. Here is now Christ in the Flesh; here is his Ministration. Why now, hereupon salvation is preached unto men, and it is told, that God is reconciled, for he hath sent his Son. There is nothing to be done; Justice is fulfilled; God is reconciled; he would not else have slain his Fatlings, and made a feast for us. Therefore beleeve: Here is the outward dispensation; but now a poor soul, notwithstanding all this, lyes under the guilt and weight of sin; and such a grievous sin comes to his mind, and not only one, but multitudes of sins lye upon him; whereby he cannot beleeve or take comfort in these glad tydings. Do ye not see that there is need of another Ministration? Is there not need of the Law of the Spirit of Life in Christ Jesus, as well as a
Propo-

as it is in *Jesus*.

115

Proposition of the Gospel? You come and shew a poor soul the Proposition of the Gospel; *That whosoever beleeveth in Christ Jesus shal have eternal life &c. And God so loveth the world, that he gave his only begotten Son, that whosoever beleeves in him should have eternall life.* Yet all this while the poor soul lyes dead, til not only the Letter, but the Spirit of the Gospell comes and appears to him: Till Christ appears, not only in the first Court, that is his own flesh, or the Letter of the Gospell; but in the inmost place of all, that is, in this mans conscience; for we may allude to that place, *Heb. 9. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us.*

Pray mark it; *Jesus Christ did not suffer in Heaven, but without*

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the gate; he suffered in the world; but he is entered into Heaven. These words are spoken figuratively; its true, he went up visibly, to his Disciples, into Heaven, (that is) a place remote from their sight, a Cloud received him out of their sight. The true Heaven (and that Heaven where Christ doth appear to the comfort and relief of a poor soul) is the conscience of a poor sinner, and that is called Heaven, because as Heaven is the place of God, so is the heart of man; the heart of man is the place of God. He is said to be the searcher of the heart; he sits there, and wounds, and heals there; there is Gods true place. It is not in the understanding of a man, in the notions there, but it is in the heart of a man, thither it is that Jesus Christ is gone. Christ in the Spirit is in the hearts of his people, that is Christs place, for that is the Fathers place, for he
is

is in the Father, and he goes to the Father; as it is said, *Touch me not, for I am not yet ascended to my Father.*

Now you know that the Father, though he be without us, he is within us; he can neither be said to be without us or within us, inclusively nor exclusively, for he fills all things, and is comprehended in nothing. So Jesus Christ is within us; the Father is in the hearts of men, and so is Christ, and that is the Heaven where he appears now; for do but consider this, that which follows in the 25. *vers.* Pray mark it. Now once in the end of the world hath he appeared to put away sin. That which is rendered, the end of the world, may be translated, the end of the age, or the end of that Administration. That which I note from thence, is this; that Christs sufferings put an end to one world, that world was at an end

when Christ had suffered, that is, God had dispatcht the outward discoveries of salvation, and now he would discover it within us; now al that was to be done by him, was within us. He went into the holy place, he went into Heaven, now to appear in the presence of God for us; and there it is that Jesus Christ speaks a word for a poor soul: There it is that Jesus Christ sits, as King, in our conscience. Christ may offer himself long enough in the Letter, in the History of the Gospel; but if he appear not in the Spirit, and sit in our consciences to quiet them, we shall never have any true understanding of the word aright. Christ sets us free by making us Sons, and the Son abiderth in the house for ever. Pray mark it; unless we be made Sons, we cannot abide in the house for ever; we do not abide in the house for ever, by having an eternall title
by

by Christ, but by a real Son-ship within us; That same which makes Christ a Son makes us Sons; and so you have it cleared unto you by that instance, that this is the truth; and the other, in comparison of this, is but the form, but the Representation or Image, but the Emblem of this Truth; and so what is it unto us in matter of Sanctification, to say, Christ hath taken hold of our nature, and purified it, and seperated it, and sanctified it: what is this to the sanctifying of us, if our persons be not taken into that same Union, and be not sanctified with the same Spirit that Christ is.

Now for this Reason, I shall de- *Reason,*
fire you to look within your selves;
and I make no question, but if you
do wait upon God without prejudiced
spirits, he wil clear this Truth
to you.

If so be it might be no offence, I
should

should give you my own experience for the confirmation of this point, (for we can speak nothing, but what we have heard, and what we have seen;) Now I must confess, and profess unto you, that God hath made real this Truth unto me, not by study, not by notion, not by outward discovery, but by an inward experiment: For this I have found, and I trust more have found it besides my self, (though it may be they cannot tell what to call those things that work within them, nor how to express it, (it may be) but this I have found, that all outward administration hath been weak, and unable to produce those fruits and effects which the Scripture makes mention of: it hath been as the Law; *What the Law could not do, in that it was weak* &c. And look into your selves, whether you have not found it so in your selves, that you have had some corruption

as it is in *Jesus*.

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ruption that hath troubled you:
Some masterful lust you would be
glad to get the victory over, and
ye would account him a Messenger,
one among a thousand, that could
shew you how to effect your desires

I am sure, it hath been so with
me, and when I have seen such
words as these in the Scripture; *Sin
shall not have Dominion over you,
for ye are not under the Law but un-
der Grace.*

I have considered with my self,
and have done as I have been dire-
cted to do, and I have told my self
thou art under grace, and I have
pleaded this to God, Lord I am
under grace, I am under the Gos-
pel, and why should sin have domi-
nion over me: and thereupon I have
studied the promises, because 'tis
said; *There are given to us excee-
ding great and precious promises, that
by them, we might be made partakers
of the divine nature.*

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The Truth

I have looked upon Jesus Christ dying for me, because the Scripture saith, *The Love of Christ constrains us, &c.* When all this while I have been like *Siferas* Mother, wondering in my self, why do his Chariot Wheels stay, &c? Why am I not set free from my lusts? Is the Gospel a broken Reed? Doth it tell us things that we must make up by imagination, rather then feel the real operation, and experiment of them within us?

The last Scripture I was much exercised in, in relation to these things, was this, in the Epistle of *John*; *He that abideth in him sinneth not.*

Hereupon I enquire what this is, to abide in Christ, and sought to make it out to my self by my own Reason, and to find it out by the Letter of the Scripture, and all the account I could give of it, did relate to the creatures action: I thought

thought we must be still commanding our selves, and putting our selves on to abide in Christ; and we must call upon one another to abide in Christ. And thus was I exercised in a continuall toyle and perplexity, and never could see my desires all this while. I could not find my corruptions slain by all these means, til God was pleased to hold forth this discovery to me, which I do now desire to hold forth to you, *viz.* that it is not the flesh of these things, it is not the historicall knowledg of these things, it is not *the saying* you are under grace; it is not being under the *forms* of the Gospell that can change your hearts, set you free from sin; but it is the *Spirit*, that, when he comes, doth chase away all Clouds, as the Sun on the earth. It is Christ in the Spirit, who is the truth within you, represented by that History without you; and yet

yet all these things are the making out of God to you; they are not your happiness, or your life; for our happiness lies not in any action, be it in the greatest action; nor in the *mortification* of sin; nor in *vivification*, but our life lyes in Union, that hidden principle within us, that is God. And if ever you would have this Union, and that which is your hope made out to you, and would have the enjoyment of it in this life, you must wait upon that Jesus that came down from the Fathers Bosom, and lived in the flesh; you must wait upon him, to come and live in your spirits, not only to bring you forth in the participation of his nature, but to fill you with the fulness of God, for so we have warrant to expect, that you may be filled with all the fulness of God. Now this the Lord shew you to be a Truth: There is a two-fold Truth; there is a mediate Truth,

as it is in *Jesus*:

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Truth, and an ultimate Truth; there is a Truth manifesting, and a Truth manifested: Now the Truth manifested, is Union; *That they all may be one, as we are one.*

This is the Truth that God would manifest to us by these things; by coming to us in the flesh of Christ, and in the Spirit.

Now the Truth manifesting, is the Appearance of Christ in the Spirit, visible and conformable to that outward Appearance of Christ in the flesh, without us, for our sake. And you wil never have the Love of God, and your Union with God, manifested to you, unless it be manifested to you by the Spirit, and except God work the same works in you, that he wrought in Christ. And thus I have discharged my self of this same Testimony.

There are but two or three things that I shall speak by way of Use, and

and the first is this.

Consider that which our Saviour speaks, *John 16. 5.* saith he there; It is expedient for you that I should go away; and pray mark it here. These times from Christs departure, are the times of the Spirit.

And pray mark that in the first place; the Spirit is the power of the fleshly administration; he is the power within us, of that fleshly, or administration without us. The Spirit is often called power, in the Demonstration of the Spirit and Power.

3. Observe this, that there is but one Administration upon the world at a time; there is but one Administration upon a Person at a time: So that, if you be under that Administration of the Spirit, you are past from under the fleshly Administration. This is clear from hence, that Christ saith: *It is expedient*

dient for you that I go away, for except I go away, the Comforter wil not come.

A seed of corn doth not grow up in the eare or the blade, except it dye in its own first form; and so it is here.

That which I would infer from hence, is this; That you must go quite through the fleshly Administration, before you can come under the spirituall Administration. You must see the Originall of the Administration, and the end of it, that is the Father; the Father sent the Son, and he sent the Son to reveal the Father: And it is not in the Death of Christ you are to see it; it is not in the Resurrection of Christ you are to see it. He brings you to the sight of this, by the power of these things working within you.

And to confirm this to you I desire you to consider; That when as the Scripture speaks of Christ,
and

and when Christ himself speaks to the Father, you shall find that the Dialect is exceeding different: When Christ speaks to the Father, look into the 17 of John, 11.

And now, saith he; I am no more in the world, but they are in the world; keep through thine own name, those whom thou hast given me.

When the Scripture speaks of Christ to men, it saith; *That God hath given him power over all flesh, that he should give life to whomsoever he will.*

And so the Scripture exalts Christ; but when Christ speaks to the Father, he doth quite devalue himself and saith, *Father I have kept them through thy name, I have manifested thy name unto them.* verse 6.

Mark ye, Christ had made this discovery to them, that all the power he had, was of the Father: *And now, saith he, Father, I come to thee, keep them through thy name.* It was

but

before

before, by Gods name, that Christ kept them, but now it breaks forth more clearly, that it was through the Fathers name; and so I conceive that this is a kind of resignation of the Kingdom to the Father. It is true, the Administration was to go over and over again, that is, Beleevers are first trayned up under a legall Administration, and trayned up under an Administration of Christ in the flesh, before they come to the Administration of Christ in the Spirit; but as Christ himself, when he is going out of the world, saith; I have done all that I came to do: So after a time, Christ leads us from a knowing of him after the flesh, as representing things to us to know him within us, as a quickning Spirit. Consider how much it concerns you, not to shut your eyes against this, but examine it, and try it, because the

K truth

truth is, you will make slow advance til you are past through the fleshly Administration, and are under the Spirit. Look into the 28. Isa. 9. *whom shall he teach knowledg, and whom shall he make to understand Doctrine, them that are weaned from the milk, and drawn from the breasts.*

Pray mark it, There is a question, and there is an answer; *whom shall I teach knowledg, and whom shall he make to understand doctrine,* there's the question; The answer is, *them that are weaned from the milk; &c.*

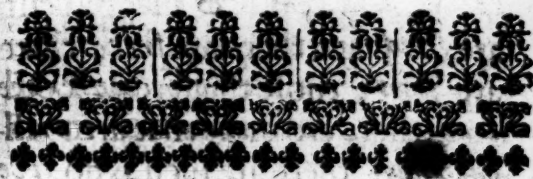
This same milk, and these same breasts are the foolishness of God, whereby he had made out himself to us according to our infirmity; they are the fleshly Appearance and Discoveries of God; these are the breasts, and this is the milk: and till we have proceeded further, we are in the flesh: And as you will
count

count it a shame for an old man
to lie sucking at the dugg, so you
are in an uncomely posture to be
always sucking the brest, and al-
ways under rudiments, and to
know no more of God then he
holds forth in an Image without
you. This is not your interest to
rest here; and therefore I beseech
you to wait upon God, for the
humble he will teach in his way.
And although I have met with
some objections against this, and
more may be raised from the
Scripture that may seem to make
against this, yet they are made
clear to me; therefore wait upon
God to clear them up to you. If
be this taken from me, I profess I
know no hope that I have of my cal-
ling; for what is our hope, but the
hope of the high calling? God calls
us to fellowship with himself, and
hath manifested this by his Son.
Weigh these things in the Bal-

lance, and consider that Christ comes in Clouds, and not in clear Discoveries at the first; the Lord give you understanding in all things.

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THE
Dying and the living
CHRISTIAN.

R O M. 14. 8.

*For whether we live we live unto the
Lord, and whether we dye, we dye
unto the Lord.*

HERE is the *Unity* of
Beleevers in their prin-
ciple, and the *Destruction* of Beleevers in
their *Forms*. All Chri-
stians, in what form soever, whe-
ther they be *bond* or *free*, it is to the
Lord, there's their *Unity*; but there

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are

The dying and

are *band*, and there are *free*; there are *Jews*; those that are *under the Law*; there are those that are *without Law*; there are such as do *live* to the Law, and such as do *dye* to the Law; there is their *Destruction*.

I have already observed this point unto you.

Doctr.

That God is in all forms, not only in *distinct* forms, but in *opposite* forms: *whether we live we live unto the Lord, or whether we dye, we dye unto the Lord. He that regardeth a day, and he that regardeth not a day, the Lord is in the way, and in the principles of the one as well as of the other.* The Lord is guide and leader of him that observes a day, and of him that observes not a day. This seems to be a contradiction, a *Paradox*: God is but one, the Truth is but one; tis true, but there are several *steps* and *degrees* of this Truth: We shall never

ver cometo be all one, and the Name of the Lord will never be one among us, untill God is come forth in his *most spirituall* appearance, and untill he hath brought us *all to acknowledge that* appearance, but in order to Gods making out himself in his spirituall appearance, in his naked discovery, and with an open face, he doth manifest himself in *forms*, and under vails; and he doth put off one form after another, put off a more gross, and put on a more fine; put off a more thick, and put on a more thin, and spirituall and subtile vail. God is in all forms, but *comprehended of no form*; if he were comprehended in any, then he would not be in a diversity of forms; There's the great mistake of Christians, and this same dark principle, is that which makes us so to clash one against another: We know not the mind nor the

manner of the Lord; we think if he be in our form, he can be in no other form: God is in a variety of forms and appearances, that so, *no flesh may glory in his presence.*

God will not be tyed to one form always, for then that would be lookt upon as *more then a form.*

I have already gone through three things in the handling of this point, which for the help of your memories, I will only name to you, the *expounding* of it, the *bounding* of it, and the *grounding* of it.

For the bounding of it, that is the only thing I shal now remember you of. Is God in all forms? Then every superstitious wretch will take sanctuary here. I answer thus far; That whatsoever form any man doth *conscientiously* take up, that is a form of *Scripture-cognizance*, and doth walk in it to the Lord, being perswaded it is the Lords

Lords mind. He hath acceptance with the Lord: For this is the bound the Holy Ghost sets in the Text; He that regards a day regards it to the Lord. Is a man sincere in what he doth? Doth he it to the Lord? Doth he take it up because he thinks it is the Lords mind? And doth he serve the Lord and not any lust? Not a lust of honor, and the applause of men? On the profit and commodity of this world? Or the preferment of the time? Why, if he doth it to the Lord, *who art thou that judgest him?* The Scriptures hold forth unto us severall forms (as God hath put on severall forms in his appearance to his people, and the Scriptures are the records of all these) and direct us unto them. Now, whosoever in the sincerity of his heart, takes up any of these, and walks in them as unto the Lord, he is accepted of him.

Now

Now the Use I made of this shall not be repeated; but there is one Use more behind. I exhorted you the last time, that you should hold it forth, that you do observe all your forms unto the Lord, and every one bring forth his proper fruit; whether you be in forms, or whether you be above forms: Thus the holy and happy man is described in the first Psalm; *He brings forth his (own) fruit in his season.* Look what season and administration you are under, see you bring forth your proper fruit: Those that are in forms, see that your forms be advantage ground to rise up to the Spirit; Those that be above forms, let them bring down the glory of God, and the Spirit, upon all forms wherein they converse with men; and as God hath brought them forth in the Spirit, so let them bring forth every action and form wherein they walk in the Spirit.

But

use.

But the main Use which I intended, and that for which I did in a main part pitch upon these words, is, to reconcile Beleevers in their different walkings and administrations: Indeed it is sad, that there should be any falling out, that there should be any difference, as Reconciliation doth import; *Let there be no strife among you, for you are brethren.* Let us not judge one another, as the Apostle saith here, Let not him that eateth despise him that eateth not. If so be that Christians do not judge themselves in their forms, why should we judge them? And if so be that we do not judge one another, why should we think that we are judged one of another; for there's the quarrell many times. Such a man cannot walk in a different form from me, but I think presently he condemns me, and accounts me fleshly and carnall,

carnall: It is a sign that thou judgest thy brother in his form, that dost think that he judgeth thee in thy form; For *such as we are our selves, such we judg others to be*; Let us not judg one another, for God hath received him that eateth, and God hath received him that eateth not. Where is the unity of the Spirit, that the Apostle speaks of, *Ephes. 4.* Is there no unity, but where there is uniformity? Because we have not still one form, have we not therefore one Father, one Lord, one Baptism, or one common condition of suffering? Doth not the world hate you, if you be Saints? And doth it not hate them also that walk in another form, if they be Saints? Let us not judg one another; the strangeness that is among Christians, because of forms, is sad to behold; How we are loosened one from another, and how we are lost
one

one to another ; if we once strike out of that path wherein we have walked one with another ; Is not this a denying, a crucifying of the Lord of glory ? Is not this a disowning of Christ in one another ? *Is not this a knowing one another after the flesh ?* If you do good to them that do good to you, what reward have you ? Do not even the *Publicans* the same ? So if you love them that are in the same form with you, what thank is it ? Every man loves him that will say as he says, and that will build up that which he builds up. The Apostle saith, That he that offends against a weak brother, sins against Christ : And is it not so ; He that judgeth his brother, doth he not judg the Lord in his brother ? He that judgeth his brother by a form, that overlooks the appearance of the Lord in his brother, and sees his deficiency in such

a form; why doth he not now sub-
ject the Spirit (as it were,) and
subject the divine excellency of
Christians and Saints, to fleshly
evidences and tryalls? It must
make out it self in this fleshly
form and appearance, or else there
is nothing of God, nothing of the
Spirit!

The Reason why we agree not
in severall forms, is not because
the forms differ, but the fault is in
our hearts. God gathers up all
forms, and imbraces them in love,
and it is because we look not up-
on our brethren in their severall
forms, in the *Spirit of God*, and of
Christ, that we do not imbrace
them too. The Devill catches a-
way the *spirituall Image and Ap-
pearance* that is under every form,
wherein all forms agree, and he
fixes our eye upon the very out-
ward form wherein the difference
consists; and so nourishes strife
and

and discord among brethren.

That which the Apostle said of the Law, the *end is glorious*; the end of *Moses* Administration was glorious: I may assume here, the *true face*, the true Image, and the true and spiritual Appearance in and under every form is glorious, and it is *God*, and it is *one* and the same, but the outward figures doth differ. He that hath the Spirit of God, and in that Spirit looks upon all forms, he imbraces them all, he reconciles all, he walks with all, with Jew, with men under the Law, with men without Law; and doth not stumble, nor is an offence.

All Saints are *one body*. Now as in the body there are several members, and each member differs as in a figure; so in usefulness too, yet are all usefull in their places: So it is in the several attainments and administrations that Saints are

are under; each doth differ from other in spirituality, and power, and glory. The Scriptures are a *Record* and Register of all those severall administrations that God hath brought his people under; of all the severall forms in which God hath appeared to them; and the Scripture bears witness to every of these, and there is none of these but were usefull in their time, in their order and place, and the one doth *lead* unto the other in a way of *ascending* still; and as the hand cannot say unto the foot, I have no need of thee; so neither can the highest administration say to the lowest administration, I have no need of thee; for there are still those that are benefitted by the lowest administration, as well as there are some that are raised up to the highest administration. The *Nurse* in a family (where there are children) is usefull

full in her place, as well as the *Steward* of the house, that looks to all the estate. *Milk* is usefull to babes, as well as *strong meat* to men: Therefore, as the members of the body do all of them do their office in their severall places, without *disputing* and *murmuring*: (The hand saith not, because I am not the head, therefore I am not of the body; nor the foot, because I am not the eye to see the way, therefore I will not carry on the body in the way;) So should it be in the Body of Christ. Let us every one in that station and calling wherein we are set in the body, minister to the Lord; whether as Nurses to give to the children, or whether as Stewards to provide meat for strong men: If we had a right understanding of things, there would not be these breaches among us, because we walk not all in the same way, are

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not

not all in the same form. It is the beauty of the body to have variety of parts; The manifold wisdom of God is seen in it, his word is purified seven times, and he brings forth the same truths in more spiritual and higher appearances, and higher, and higher yet; the same Lord is fulfilled over and over. They that are yet in the low bough's, may come to the top bough; But here's the Resolution of all; Those that are yet *belem*, being not able to comprehend that which is *above them*, and that which is more capacious then themselves, they cannot bear witness to it, nay, they cannot bear with it. But still take this for a certain truth, the *higher* you go, and the more God draws you up, the more able you will be to comprehend and reconcile all underappearances, and all lower administrations, and to discern them all

all in the *unity of the Spirit*, and of the appearance and breaking forth of God. But so much shall serve for that Use and that Point.

Now I come to the next Point, and that's the difference between men in their forms, or rather the *amount* of their difference, what it amounts to. We have it in these words, *whether we live, or whether we dye.*

Who is he that *dyes*? It is he that is in *bondage* to outward observances, that depends upon *fleshly forms*.

Who is he that *lives*? Why, it is he that is *free*. You know, ye often meet with these distinctions in Scripture, *Circumcision* and *uncircumcision*, *Jew* and *Gentile*, *bond* and *free*, *quick* and *dead*.

Liberty is the next thing to life, What good doth a mans life do him, if he be not a free man? (I mean spirituall Liberty or Li-

L 2 berty,

liberty in the Spirit;) and Bondage it is *next* to death. But upon other Considerations, is it here called living and dying.

But it may be said, is not the Text abused to interpret it thus *allegorically*, or to make a *Metaphor* of it, should it not be taken literally?

whether we live, (that is in the body) *we live to the Lord*, or *whether we dye* (that is, go out of this body) *we dye to the Lord?*

I answer, besides, that such an interpretation is to make the Apostle here speak *impertinently*, as being quite from the business he hath in hand. You shall find also it is *cross* to the Letter of the Scripture; for that is not death that men call death, and that is not life that men call life; For *God is the God of the living and not of the dead*; in that sense, *Abraham is alive*, though dead. The Scripture

ture calls not them dead, nor God the God of the dead, in that sense, but the living, and *all things live to God.*

Again, he saith not, they *dye in the Lord*, though that be to be taken spiritually; but they dye to the Lord. And if you ask, why should they be called dying Christians, dying Saints? The Apostle will tell you, when he saith, *To be carnally minded is death.*, Rom. 8.

6. That which is translated carnally minded, signifies to *favour carnally*; to favour God and our life carnally, this is death; but he that is in bondage to forms, favours God and life carnally, *ergo* it is death, and he is a dying man. That he favours carnally, appears from hence; That he doth relish better, and favour more the *weakness* of God in an *Ordinance*, then the *strength*, and excellency, and glory of God in the *Spirit*, and

in his own *proper* appearance. He is more taken; his heart goes out more after a sight of God in *flesh*, then to see him in *Spirit*; is not this to savour life carnally? For to think that a mans life is bound up in any form, or in *flesh*, is it not a carnall savour? And yet do not many Christians do so? Do not they think that God and an *Ordinance* do nourish and feed, and administer strength to you, but not God without an *Ordinance*. The Apostle saith, *we have this treasure in earthen vessels*. Now if a man counts not this to be treasure except it be in an earthen vessell, is not this carnall? It is true, while we do receive God in any form it is mercy, but to say, God *cannot* be meat or nourishment without a form, this is to savour our life carnally. How many Christians are troubled and assaulted with doubts, concerning

ning their good estate, that have a load lying upon them, and Clouds of darkness before them; that hanker after an Ordinance to come & dispell these Clouds! O if I could receive such an Ordinance, a Sacrament in such a manner; This would solve all objections, and give them full assurance: when as they have God, they have his Promises; *The word is nigh thee*, saith the Apostle in this Epistle, *Chap. 10. even in thy heart*. But behold, except this God will come to them in flesh, they can make no use of him; they cannot see how God should do it in Spirit without a form; this is to savour life carnally; therefore they *linger* in their desertions and temptations, and are not help't out of them, because they stay for God to come to them in such a way, and see no salvation for them in *himself*, for then they would depend upon him.

him. Agreeable to this Scripture is another, *viz. Rom. 8. If we live after the flesh we shall dye.* Now there are many sorts of flesh, saith the Apostle; *There is one kind of flesh of men, another of beasts, another of birds, another of fishes.* There is flesh of fishes, that will carry a man *swimmingly* like the Spirit; and there is flesh of birds, that will *soar aloft* like the Spirit; there is *high-raised* flesh; but if we live *after the motion* or principle of any thing *below God*, we live after the flesh. Even if we live after the motion of *Graces* themselves, not resolving our graces into God. If the *sparkling and turning* of our graces themselves be the wine, that doth chear and refresh us; yea, the flesh of Christ. if we stick in that vail, (and stand not in the naked Spirit of Christ, before God, passing through Christs flesh, both in him, and in our selves, as he hath
past

past through it,) we are not yet past out of the flesh.

I say not, that they *that have the use* of forms are dying Christians, but they *that depend* upon them, they that cannot have life from God, unless he present himself to them in the flesh.

The second Reason; *They that* 2. Reas.
fall short of God are in a dying condition, but those whose life is bound up in any form, they fall short of God. He that attains not God, loses the Race; He that attains not *the prize of the high calling of God in Christ Jesus*, loses the Race, and he dyes. He that is in bondage to outward observances, and depends upon them, falls short of God, that is, of the *glory of God*; He hath God under a *vail* in his form, but not God in his glory; He sees God veiled, not his *open face*, not *as he is*, He hears of God in a *Parable*, he sees him not *plainly*.

The dying and

ly; even the flesh of Christ is a vail, and till we are past through that (through the Mediatorship, and through the fleshly state in our selves,) we appear not in the open presence of God.

2. Reas. *The end of forms is death.* The end of Christs *fleshly* state and appearance was death; either we must lye and dye *in form* (I mean not eternally,) or we must dye *to form*.

There's no coming to a higher state but by dying to the former state; Christ was *Crucified in flesh*, before *Justified in Spirit*. *He that endures to the end shall be saved.* He that passes through all things, forgets, and dyes to *imperfect discoveries*, to *fleshly appearances*, (let them be never such *spirituall flesh*,) he only is in the way of this salvation here meant.

The *fleshly form* (as it is in *Saints*) hath in it the *seed* and *principle*

the living Christian.

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ciple of the spirituall appearance, and genders it by dying; God that commanded light to shine out of darkness. God brings forth glory to his people by affliction, tribulation and dying. Their comforts go away in the flesh, ere they come in the Spirit. While the flesh lasts upon them, the Spirit is not broken forth. While the form or fleshly appearance is any thing to us, and we promise our selves any thing from it, God is not all in all; while God is not all in all, our comforts are not brought forth in the Spirit, and so are not made perfect.

In all fleshly appearances there is Enmity to God; therefore God is Enmity to them, and is the death of them. This Enmity is discovered in the disputes that we have about faith; whether it justify as a Condition, or as an Instrument only; and about the Spirit; whether

ther the Spirit be in us by *presence* or by *influence* only, which are mists that arise out of the bottomless pit, and argue, God is not all in all there, and so that soul is not perfected.

The Scripture in *1 Zeph. 2. &c.* parallels the dispensation Christians are under, *I wil utterly consume all things from off the Land, saith the Lord. I will consume man and beast; I will consume the fowls of the Heaven, and the fishes of the Sea, and the stumbling blocks with the wicked, and I will cut off man &c.* and *v. 4. I will stretch my hand upon the Inhabitants of Jerusalem, &c.* (upon Professors;) *And I will cut off (ver. 5.) them that worship, and swear by the Lord and Malcham.* This is the condition of our times, light is broken in upon us, and we see that Ordinances are nothing without the Lord; every one will confess that; that the Letter

ter is a dead Letter without the Spirit, and the Ordinances are meer forms *without* Gods Appearance in them; and therefore our design is to *couple* the Lord and Ordinances together, and we cannot endure to hear of the parting of them: Swear by the *Lord* and by *Malcham*; even as you see men now adays do, so we may have but Ordinances, we are well: This is that which I was speaking of before, that we do promise our selves something from the *fleshy* form and appearance, and so like the *Israelites*, we are hankering after the *flesh-pots* of *Ægypt*; though they had as good meat in the *Wilderness*, yet the *flesh-pots* ran in their minds. So, though God offer himself, and though Christians tell you (for what they tell you, God tells you,) they tell you they cannot *find* God in such and such forms, but find him *abundantly*
good

The dying and

good in the Spirit, and they find that he *recompences* the want of all forms in the *Spirit*; though he be gone out of the *Temple*, yet they find him in their *hearts*; they press you to wait till God appear to you in the Spirit: Oh (say you) I can never beleeve it, that God should do it *without* an Ordinance, or that God should strengthen you without an Ordinance. *God* (think you) *with* an Ordinance can strengthen me, and deliver me, and save me out of a temptation, not otherwise: this is to say, that the Ordinance or fleshly form, doth *add* something to God. If you will confess God to be all *in* an Ordinance, you must confess him to be all *without* an Ordinance, to be sufficient of himself.

I desire not to be mistaken; I do not judg those that *find* God in Ordinances and outward forms,

the living Christian,

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forms, Let them wait upon God, and let them receive and partake of the benefit of the Ordinance, and let them bless God for it, and be faithfull to their own principles, and let them be sweet to others; but when we do find God in a form, and in an Ordinance, to say, he is not to be found and enjoyed any other way, this is not a right Spirit. Nay, when we find not God in an Ordinance, yet we will keep to it, as if God were not to be enjoyed any other way. This is the greatest *unreasonableness* that can be, to put no worse a name upon it.

Now I have done with the Reason of the point.

I should shew now, who are the *living Christians*, and how they are in a more living condition that are free from the bondage of outward observances, that do not depend upon any fleshly appearance

ance or administration, but see a *fulness* and sufficiency of God in the *Spirit*, and enjoy the same; for else, for men to have a notion and principle of it, and not to enjoy God in the Spirit; they may come from a sad outward Religion and forms, to no Religion, nay, to Atheism; and God will judge the *free* as well as the *bond*. They may be free from Ordinances, and yet may be as fleshly to God, as if they were under the *Jewish* observances.

But the Use that I would make of what hath bin delivered, is first a Use of Admonition unto those that are still in forms; and secondly, a word of Instruction to us all.

1. It is for *Admonition* to those that are in forms; We say not, that the Lord is not within you, nor that which you do, you do not to the Lord; but the holy Ghost saith of you, you are *dying* Christians.

fiants. While thou canst only see God in a fleshy Image and Representation, thou art in a dying condition: For it is a sign, thou seest not God in his glorious and Spirituall Appearance; for if thou didst, thou wouldst say as they in the Mount at Christs transfiguration; Oh it is good for us to be here: Let us look no more for God in forms, and fleshy administrations; at least, you would desire to have *your portion* in fleshy Representations; (not but that, that man, who hath God broken forth in him, in spirit and power, may suffer others in those forms, and not lose his own enjoyments;) You are Christs, and you are Christians, but you are in a fleshy and dying estate, and you may be put shrewdly to it, that do depend upon a form and fleshy administration: When it cannot be had, what wilt thou do? Thy case

is much as a mans that is kept up by *Cordials*, and by means that the Physician uses to him, and not to be compared with him that is in a way of recovery, that is past the danger of his disease, in whom nature is growing strong, and is overcoming the malignity of the disease by little and little. When the other wants the Physician, it is as much as his life is worth; and the Cordiall, if it be long a fetching, the man begins to faint; he hath not his strength within him, but without in Cordials; So is the cases between him that lives upon Ordinances, and him that lives upon Christ in the Spirit. Christ is never *in a journey*, or to fetch a great way off; therefore I say, you are in a dying condition that depend upon forms.

2. Use is of *Instruction*, to give us light in what the Lord is now doing, and in the consequence thereof. You

You have heard that forms cannot dispense to us the spirituall Discoveries of God: but by their going away in themselves; then God hath sent out the Spirit of *Elijah* among us, and God is contending with flesh; and God is come into his Temple, to sit there as a *Refiners fire*; and he is bringing down all our forms; But how? He is destroying them in the flesh, that he may give us them again in the Spirit.

This is that account upon which we may converse together, and speak together in forms; as yet, not in the oldness of the Letter, but in the newness of the Spirit; not accounting the form any thing, Ministers not reckoning themselves to be anointed above their fellows, and so making themselves Lords over Gods Heritage. No, it was only Christ Jesus was anointed above his fellows, in that

Administration, wherein he was robe of publique use to the body, but the *anointing runs down from the head to the skirts of his garment,* &c. The anointing is upon you all Christians; it is the divine appearance within us anoints us above the world. The Lord hath a quarrell with all flesh, and we shall hear God speaking *in one another* more purely; and he will turn to us a *pure language*, when he hath made us a *poor people*. Poverty and Purity shall go together.

And then we will go no more forth to *Malcham*; and when God hath silenced, and stopt the mouth of all flesh, and *he alone is exalted*; then *he will give you Judges, as at the first, and Counsellors, as at the beginning*; and we shall all know the Lord, and be able to speak to one another, as at the beginning.

Think

the living Christian.

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Think not your Religion will
not be, if the *flesh* of it be destroy-
ed; we shall know it more in the
spirit, and see the *answering* dis-
covering it self upon the *Body* of
Christ.



The

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THE
Dying and the living
CHRISTIAN.

ROM. 14. 8.

*For whether we live, we live unto the
Lord, or whether we dye, we dye un-
to the Lord.*

Such is the Nature of
Man, such our dark-
ness and blindness,
such our unacquaint-
edness with spirituall things, that
we are even shie, and startle at that
that is our great interest.

The Disciples, when Jesus
Christ

Christ came walking unto them on the Sea, after he had bin a while absent from them, took him for a Spirit, and cryed out for fear. Jesus Christ, the Lord, that Spirit, that quickning Spirit, He hath bin absent from us a while; namely, during the Apostacy, during the reign of Antichrist, and he is now visiting us, and is coming to us in his own appearance; *(when Christ who is our life shall appear)*. When he shall break forth from under the Vail:) Now we know him not, and are exceedingly afraid; yea, we cry out for fear, we cry out of *destroying Religion*, pulling down *Ordinances*. This is the very case in the Text here.

There were some in the Apostles days, that were still in the *flesh*, I mean, that were in that *gross flesh*, that were under that same *thick Vail* of the *Jewish Pedagogy*, and they were offended at others, from

M 4 whom

whom God had raken that Vail, and that did not walk in those Observances: they did judg them, very like they judged them to be *irreligious* men; What not observe a day, that God himself, hath *instituted*. Not observe distinction of meats that God himself hath founded? What audaciousness is this to throw down the Ordinances of God.

On the other hand, those that did see ground perhaps in the Letter for what they did, for the casting off the yoke of these outward Observances, yet not walking Spiritually in this liberty, *assisted* them that were still under these. *When any thing of a form is received by our nature, by our flesh, there is a miscarriage in it. If God appear in our forms, we judg those that are above them. If God lead us above them, we are ready to despise those that are under them,*

them, remaining all this while indeed and in truth, under a form our selves, though we appeare in this distinction from others, for *uncircumcision* is a form as well as *Circumcision*, and it shews it self so to be by this *uncircumcised* despising of others for forms sake, in whom there may be as much or more power then in our selves.

In this Chapter the Apostle states the Controversie, and gives us a *Rule* to administer towards the one and the other. *Let not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth, for the Lord hath received him.* Peradventure the one of them is in a better state then the other, yet they are both of them in the Lord, they are the *Lords*. The one is a *Living Christian*, the other a *Dying Christian*, yet they are both the *Lords*: For saith he, *whether we live, we live un-*

to the Lord, or whether we dye, we dye unto the Lord. And so we come to the words, whence we have observed; That God is not only in different forms but in opposite forms, such as are regarding a day, and not regarding it.

We have observed likewise what the difference of Christians doth amount unto: those that are in bondage to Forms, and those that are set free from those forms; the one is a living and the other a dying man. For whether we live, we live unto the Lord, or whether we dye, we dye unto the Lord.

I spake of the dying Christian the last day, and shewed you in what respect he is a dying Christian that is under Ordinances or that depends upon them (for every conversing in Ordinances is not a depending upon Ordinances :) First, It is a dying condition for he favours life Carnally, they favour their

their life according to the *weak-
ness* of the *flesh*, and not according
to the *power* of the *spirit*, accord-
ing to the carnality of the *form*,
and not according to the spiritu-
ality of *God*. Therefore 'tis that
men do put the Ordinances with
God, as those that swore *by the
Lord and Malcham*; they left not
out the Lord, but would joyn
Malcham with him too, they sa-
vour life carnally: and secondly
they fall short of God, they fall short
of the glory of *God*, *ergo*, they
are dying Christians. They see
God in his *weakness*, but they see
him not in his *strength*; and third-
ly, *they must passe through death*,
for every form is raised up that it
may dye, and not that it should
live for ever: it is raised up for a
Ministration to Minister to
some other thing, and therefore
must have its period. Every form
is but a way, yea the body of
Christ

Christ is but a way, *Through the new and living way that is his flesh:* And I might have added another Reason, and that is this, That Jesus Christ, *the end of his appearance in the flesh was death;* He was manifested in the flesh and brought down the love of God and the glory of God in his flesh: he spake the things of God to us in *fleshly signs and parables,* and the end of that State was *death,* and so likewise must the end of every State of Christians in the flesh and in Forms and Ordinances be: The Comforter could not come except Christ did go away. An higher appearance of God cannot come but it removes a lower appearance of God, as a grain of corn doth not rise up but by dying and rotting in its first body, as the Apostle speaks. But it shal suffice to have spoken thus much concerning the dying Christian.

But

But now what is this same living Christian?

whether we live we live unto the Lord.

Who is it that lives? why the Lord lives, and onely the Lord, *they shall swear, The Lord liveth:* and, *As I live saith the Lord:* There is none lives but God, so that whosoever lives, it is by the Lord living in him. The Apostle saith so much, when he saith, *not I, but Christ liveth in me.*

This same living ~~thou~~ of the Lord in us doth relate unto the dying and buriall of the Lord in us. The Lord he is buried or obscured in us, and then he riseth, as it is said, *I am he that was dead and am alive, and behold I live forevermore,* and as it is Ephes. 4. *He that ascended is the same also that first descended into the lower parts of the earth.* And this is the great Mystery of godliness, *God manifest*

fast in the flesh, and justified in the Spirit; first manifest in the flesh. The word was made Flesh, and dwelt among us, &c. And lo the Word comes, and at length carries up flesh with it into spirit.

Indeed we are but the grave, as it were, of the Lord Jesus. This whole Creation, as it is known after the flesh, and as it is enjoyed by us, and as we converse with it carnally, and as it is carnally received by us, it is but the Tombe, as it were, where the Lord is interred; it is but the grave, the sepulchre wherein the Lord is buried.

Why then, what is the living of the Lord, the Lords Resurrection, the Lords sprouting forth out of this same grave, this same sepulchre?

Ans. It is this, it is the Lords appearing and the Lords disconcerting himself, and the Lords coming forth and putting off his

Vail

Vaile and covering, putting off his grave-cloaths, (as I may say,) this is the Lords living.

For the more profitable handling of this, take these things.

1. That the Lords death is the creatures life. The burying or obscuring of the Lord Jesus is the life of man, and the life of formes, and the life of flesh.

2. And in the second place the resurrection & appearance of the Lord is the death of man, and the death of forms, and the death of flesh. While the Lord Jesus hides himself, while he breaks not forth in his glory the creature is something, and Forms are something, and they grow up and flourish as the grasse doth by the shewrs. But when the Lord Jesus comes forth in his Spirit, and appears, then the grasse withereth, and the flower fadeth, so we finde it in *Ezek 40. 6, 7. The voyce said, Cry.*

And

And he said, what shall I cry? All
 Flesh is grasfe, and all the goodliness
 thereof is as the flower of the field.
 The grasfe withereth, the flower fa-
 deith; because the Spirit of the Lord
 bloweth upon it: surely the people is
 grieffa. What is the meaning of
 the Spirit of the Lord blowing upon
 it? The meaning is this, when
 the Lord comes forth in his Spi-
 rit, and reveals himself in his glo-
 ry, then the glory of flesh passeth
 away, as when the Sun appears in
 the firmament the stars take their
 leave: we know that as flesh is
 enemie unto spirit, so spirit is
 enemie unto flesh, and therefore
 it is said, that they lust the one
 against the other.

In the third place take this
 proposition, That as the obscur-
 ing of the Lord Jesus is the life
 of the creature and the life of that
 flesh, and the resurrection of the
 Lord Jesus is the extinguishing
 of

of the Creatures life. So thirdly, this is, and hath been the design of God, and his glory from the beginning; to come forth out of this same grave, and from under this same Vail (under which he hath lain hid, and been covered) by severall steps; and therefore every step of Christs appearance, is, comparatively with the former darknes; a state of life, and a *gradual Resurrection.*

When Christ did come forth from under the *Jewish* Ceremonies; when the body was come, then was Christ raised in some sense, and then did Christ begin to live and flourish; and those that saw this, they lived, in the Apostles sense here, *whether we live, we live unto the Lord.*

Here was a graduall Resurrection in this, though not a compleat Resurrection. There was a thicker Vail taken off of Christ, and a
N thinner

thinner vail put on: so that Christ then coming forth under a thinner Vail, is called by the name of the highest and last appearance of all; It is called a (Living,) not but that Christ did still lie under a vail, as the Apostle saith, *Through the vail, that is, his flesh.* And the New Testament Ordinances, though they are finer vails, yet they are vails to the Lord; yea, I may say, that the very graces of the Saints, as we look upon them in a kind of fleshly form; as we look upon them in their particular names and circumstances; so they are a *vail* to the Lord Jesus; yea, Christ is said to rise when he comes into the world; *I am come, that you might have life, and that you might have it more abundantly,* that is, more abundantly than they had under the Jewish Ordinances, because that was a grosser vail: In this sense you may understand,

That

That *I am the way, the truth and the life, &c.* If you understand it in the flesh, it is in comparison of the former, a lively appearance of God; Not that this is the highest appearance of God, for to you that look for him, he shall appear the second time without sin unto salvation.

So that, I say, Christ is coming out of the grave, and every step is a step to life, a step of the Resurrection, a degree of life. Now then from these things, if you ask me who is this same living Christian, I shall answer you, first, in a Subordinate sense, secondly, in an Ultimate sense.

In a Subordinate sense, he is a living Christian, in whom the Lord Jesus hath passed through many forms and vails; He that is not in bondage to those same gross, and thick, and dark appearances of God.

But now in the Ultimate sense,

the Truth is, that while we are on this side, that same highest and brightest appearance of God, till he comes to be all in all in us; we cannot be said to be living Christians, though in respect of former and darker appearances; the present appearance of God to us, may set us up in a higher degree of life, yet in comparison of that which is to come; the very best and highest of this state is but a death; while God administers to us under any form, under any *vail*, there is so much of darkness, and there is so much of fear and enmity against God: and therefore (I pray mark it) those disputes among us concerning faith; whether *the act of faith doth justify us*; or whether it be an act of God that doth justify us; I conceive that herein faith is perverted, and we do make a quite contrary use of it then ever God appointed; he

he hath set up faith, as *a light in a dark place*; and behold we are ascribing that unto faith which is due only unto God. And hence is that other dispute; *whether God doth dwell in us only by grace, and be with us only by influences and operations*, as he is in other creatures after their kind: Whence arise these questions, but out of the smoke of the bottomless pit? and out of enmity against God? That grace, and the influences of God will step into the place of God himself, they will step into the place of the Bridegroom. Christ himself in the Spirit, is the grace of the Spirit. So that while God appears unto us under any form, (even grace that is the purest vail,) yet God is not all in all: we find faith would be something, and grace would be something, and this is *through the flesh*.

Now there is but one thing more

to do, and that is a little to explain as far as we can, what this same resurrection in a man; what this same putting off of the vail is; what the state of a Beleever is in such a condition.

I shall express it to you by these two things; By the *purity*, and by the *strength* of it.

The Purity lies herein, that the Lord, he is *all in all*: Here is the Purity of that state; Ordinances they are not, Graces, they are not: the Lord is all in all; the Lord is all in graces, nay, the Lord is all *in himself*; he is sufficient to the soul: The Lord is that which Ordinances were, and that which Graces were, that the Lord is; as you shall see, *Rev. 21. 22. And I saw no Temple there, for the Lord God Almighty, and the Lamb are the Temple of it.* Mark it; what are all Ordinances, but as the Temple was under the Law? The Temple

was

the living Christian:

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was that same form, wherein God appeared unto his people. It was a figure to them of the body of Christ, in which the fulness of the God head, was to dwell, and doth dwell: When Jesus Christ came, who was the body, the Temple was no more. So, the same comparison we may make between the flesh of Christ, or Christ in the flesh, and Christ in the Spirit; What was the flesh of Christ but the true Temple, the body, the substance of that figure and shadow, that was amongst the Jews? Thus it was in relation to types that went before; But what was it in respect of that which was to come afterwards? *I will send you another Comforter, even the Spirit of Truth, &c.* That this Comforter may come, this same presence of Christ must be removed, *It is expedient for you that I go away, and destroy this Temple, and I will raise*

it up again the third day; But when he was raised again (I beseech you do but mark,) did Christ let his body be of that use to his Disciples after he rose again? When *Mary* came, and fell at his feet to kiss them, saith Christ, *Touch me not, for I am not yet ascended to my Father.* The same with that which *Paul* speaks, 2 Cor. 5. *Though we have known Christ after the flesh, yet henceforth know we him so no more.* *Mary* (saith Christ) my body is no longer a Temple, but your hearts and spirits must be the Temple; *I am not yet ascended, &c.* Thou must know nothing in me as before; Thou must know God in me; I am breaking forth into the *glory of the Father*, and shall not appear in the flesh any more.

Christ in the flesh met with many an unbelieving soul, that went unbelieving away from him; but Christ appearing in the Spirit,

rit, opens the most unbelieving heart. This is the first thing in this same living Christian; nothing but Purity it self; nothing but God himself, is his repast, is his delight.

2. But then secondly, This estate may be described by its strength and power also. It is that which, I confess, is a stumbling block to the world, (and it may well be so) to see men boast of such attainments above ordinances, and yet to have so little sign of them in their walking and conversation; to see them carnal still, to see them dote upon the world still, to see them still as proud and passionate as ever. My beloved, *you have not so learned Christ*, if you be living men; if you have the living principle in you, your life is not to discourse in another sphere and dialect then most men do; it is not to be able to contradict, and throw down

The dying and

down the forms of the world. This is not this same living man; No, where the Lord Jesus is broke forth in Spirit, where he is risen from the dead; *Mighty works will shew forth themselves in that man;* It is a state of power and of glory, and therefore saith the Apostle, *Phil. 3. That I may know him, and the power of his Resurrection.* Oh, there is power in Christs Resurrection! All these Scriptures belong unto that state, *He that is born of God sinneth not, for the seed of God abideth in him, neither can he sin, because he is born of God; He that abideth in him sinneth not.* You have these Scriptures in the first Epistle generall of John; To them that look for him, the second time shall he appear without sin unto salvation. Oh, if Jesus Christ doth but put up his head in our Horizon, he chaseth away much darkness, as the Sun when it peeps towards

wards day, but when Jesus Christ is fully risen, there shall not be the least Cloud, the least corner hid from him; he will detect all corruption there, and divide between the joynts and the marrow. There is no such purifying in the world, as by the presence and appearance of the Lord Jesus in the Spirit; he purifies, while in him we see the Love of God in the flesh; but when Jesus Christ is risen in you, he makes you purifie your selves, *as he is pure*; he fetcheth up all from the bottom. This takes you off from Idollizing, not only the forms of your Religion, but the forms of your content in outward things. Let not that man say he lives in the Spirit, that is buried in any creature. Let not any man say he is above Ordinances, that is not above the forms of this world. *If he do not weep, as if he wept not, and rejoyce, as if he rejoyced*

The dying and

joyced not, and buy, as though he possessed not, and use this world, as not abusing it. Considering, that the fashion thereof (these forms as well as others) passeth away.

This is a state of power, his prayers are made with spirit and life, he enjoys God in every thing that he doth, and is in *Heaven in all he doth*; he wants no command to tell him he must do thus and thus; he would naturally do those things, whereby he might shew forth the vertues and praises of him that hath called him, for he is a living man; who needs stir up life, to live, in a living man? Life wil shew it self; If you be living Christians, the Spirit of God will work in you, and it will be like fire consuming your *flesh*, and every day carrying you forth to the honor and praile of God.

This is a living man, and this is he in whom Christ is risen.

But

But one Question more, and that is, of what *part* or *principle* in a man are these things spoken; Doth this life break forth in the *flesh*, or is it a life in the *Spirit* only?

I answer, that this life is not in any part or principle in a man; It is not in the soul, it is not in the body, it is not in the Spirit, but a man is taken up into this life; It is when we are removed from our selves, that we are in the Spirit; *Enoch was not, for God took him.* The Lord takes us into this life; we take not the Lord into our principle; we are not comprehenders of this life, but we are comprehended: Here is the mistake; we see men that hold forth such a doctrine and principle as this, and we see flesh, it may be, in them still, and they see flesh in themselves still. Do but consider therefore that same place, *1 John 3.*
begin-

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beginning compared with the 6. verse: Now are ye the Sons of God, but it doth not yet appear what ye shall be: but when he shall appear, we shall be like him, for we shall see him as he is. Compare but this with the 6. verse. Whosoever abideth in him sinneth not.

We are the Sons of God, but it doth not yet appear; our flesh is a *vail*, and while we are in the flesh, let us act never so spiritual-ly, yet we fall short of this life; *Flesh and blood cannot inherit the Kingdom of God*: But if at any time, we are taken up into the communion of this life, it is by being taken out of our selves; therefore, saith *Paul*; *Whether in the body, or out of the body, I cannot tell. I conceive, God gave Paul an earnest of that which he will make known to his people in the latter days; and made it known to Paul in a visible and sensible rapture:*

And

and whosoever in the latter days, is taken into the communion of this life, must be spiritually dissolved as *Paul* was; for as Christ crucified in the flesh, is but a fleshly pattern of our being crucified in the Spirit. So *Paul* being taken out of the body fleshly, is but an Image of the Beleevers being taken out of the body into the Spirit; and so when we are taken up into him, *He that abides in him sinneth not.* But when we go to make out God in our flesh, behold we cannot make out the glory of this appearance in us; when we come to live in a fleshly principle, I say, we find shortness, and death, and darkness, and make out the things of God, in visible and audible shapes, as it were; but God makes out himself to us; when he takes us out of our selves into himself without any form; *Did you see any shape,* saith the Lord to the *Israelites*

lites, when the Lord talked with you? So when the Lord takes a man into this communion with himself, he takes him out of the flesh, off from Ordinances, administers not to him in the flesh; and thus indeed it is, that only when we are taken out of our selves, can we apprehend or speak of this same life in God. A Beleever, when he is taken up into God and Christ; he sees that which he cannot make out by all his parts, and all the helps that he hath; he sees that freedom from sin; he sees, as it were, that omnipotency with him; when he is taken up, he sees himself perfect, as God said to *Abraham*, *walk before me, and be perfect*. Here is that which he cannot make out to the world. Well may men say; Do not we see that you are a man; I am so, but you cannot see what I am, when I am taken up into God. God is the *subject* and

and recipient that comprehends us we cannot comprehend him.

Now all that I would infer from *use.*
 hence, is thus much; I beseech you
 that you would know the things
 that concern your peace. O, what
 a sad thing is it, that men should
 run away from life! This is an e-
 vil heart with a witness, its de-
 part from the living God. This is
 darkness with a witness, when the
 Creature will comprehend God,
 and will not be comprehended by
 God; when we will say, There is
 no other enjoyment of God, then what
 we can make out in the flesh; No o-
 ther state then what may be visi-
 ble to men. Oh take heed of this,
 and take heed of despising those
 that bring you the glad tidings
 of peace; How beautiful rather
 should even the feet of those be,
 though upon the mountains, that
 bring these glad tidings, that say
 How unto

unto Sion, thy God reigneth.

Christ hath been long in a Sepulchre, he is now rising, and you have the Testimony herof brought to you by men like your selves, and we are not able to make out the glory of it to you: This flesh is not the subject and recipient of this glory; this flesh is laid by. But what we have seen and heard, we declare unto you; And therefore, we beseech you not to depart from the living Lord. Every man would be a living man in his health: Every man would be a living man in his trade, would drive a free trade; and will you only be content to be dead creatures in respect of communion with God? I beseech you, gird up the loynes of your minds, be sober, and hope to the end, for the grace that is yet to be brought unto you by the Revelation of Jesus Christ in Spirit, as well

well as beleve that grace that is already brought by the Manifestation of Jesus Christ in the flesh. Do but consider, that God hath always entertained his people with a long expectation of things, ere he hath given them. It was but in the Apostles days, that the first fruits of the Spirit were given. The *Israelites* were in *Egypt* 400 years, before they came to the Land of *Canaan*. This was but a typicall *Canaan*, and not worth the waiting so long for as the spirituall *Canaan*.

Then again consider, Gods promises have been first sown, and dead in the earth of mans unbelief, before they have been performed; witness, *Sarabs* womb barren; witness; the children of *Israel* in *Egypt* made slaves and bondmen; what likelyhood was there of their being a Kingdom of Priests

Priests unto God? Nay, from the beginning of the performance, there is usually an Apostacy that comes before the full accomplishment; was it not so when God began to perform his promise to *Israel*, of leading them into *Canaan*? Did not they fall back in the wilderness? Was it not so in *Abraham* when *Isaac* was born, and growing up to his Fathers hope? Then *Isaac* must be sacrificed. So, I conceive, it is here; the Spirit began to be sprinkled in the primitive times in gifts, and since that, what an Apostacy hath there bin? So that the Spirit is yet to be poured out; and now after the Apostacy is to be the harvest. And so I am perswaded many Christians enter into Ordinances, in the Spirit, and fall back into the flesh; there remains therefore a Restitution, a latter day, a latter rain,

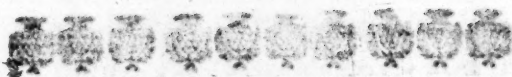
*rain; as Job speaks, at the latter day
I shall see God in my flesh; and is
not the Lord putting up his head
in our Horizon? Therefore think
not the promises of life and salva-
tion have given down all they have
travailed with.*



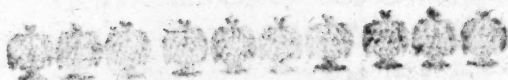
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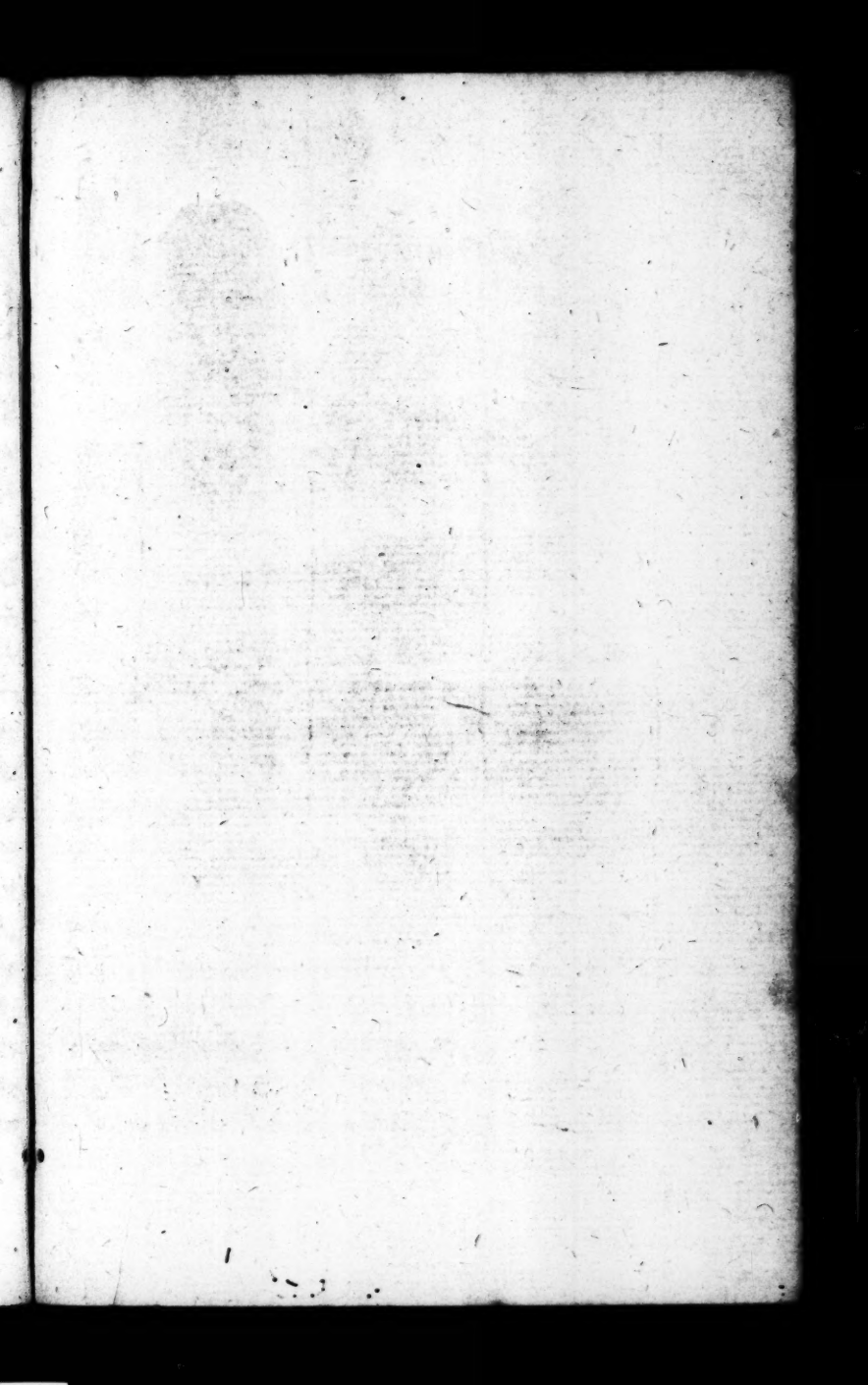


as he looks at the latter day
 I shall see God every day, and is
 not the Lord putting up his head
 in our Homage? Therefore think
 not the promises of life and salva-
 tion have been made all they have
 been fulfilled with



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THE
OFFICE OF THE
SECRETARY OF THE
NAVY

WASHINGTON, D. C.
JANUARY 1, 1900

TO THE
HONORABLE
MEMBERS OF THE
NAVY

DEAR SIR:
I have the honor to
acknowledge the receipt
of your letter of the
10th inst. and in reply
to inform you that the
same has been forwarded
to the proper authorities
for their consideration.

Very respectfully,
J. D. LONG



A Postscript.

Least my meaning in any thing be lockt up from the Readers understanding, I thought good to add the key of this distinction.

1. There is a two-fold Administration of the Kingdom of God, *viz.* outward and inward; the outward in signs the inward in truth.

2. As the outward and the inward Administration are contradistinguished the one to the other, so they are distinguished, and differ gradually in themselves. (*i.e.*) The outward Administration, or Letter of the Gospel, excels that of the Law. So likewise in the inward Administration or Revela-

A Postscript.

tion in us. The first Appearance of Christ in us, is swallowed up of his second Appearance in us: The Kingdom of the Father excels the Kingdom of the Son; and the state of the Resurrection of Christ in us, the state or likeness of his death.

And therefore, when it is said, that Christ in Spirit dwelling and working in our hearts, reveals the Father plainly, whom we saw but as in a Parable in his flesh, or without us. I desire ye should understand also, that the first Appearance of Christ within us, doth not give a full and perfect testimony and witness of the Father, for then the Apostle would not have said of such, that they see darkly; and there would be no expectation of a second Appearance; and upon this account it is, that in that discourse on *John 16. 25.* I speak of Righteousness, and Sancti-

A Postscript.

Sanctification, and Faith and Love being forms or glasses which must all be resolved into God at length, that he may be all in all.

And the same thing I desire may be carryed in mind for the understanding of those discourses on *John 17. 19.* That as the inward Appearance and Working of Christ is the truth of the Outward, and the outward is but a Form serving thereto; so the second appearance of Christ in us is the truth of the first appearance, and the first appearance is but the way unto the latter.

And when as in those discourses on *Rom. 14.* they are held forth as dying Christians that stick in Forms and things outward in the flesh of Christ. I desire Saints may be aware that there is the flesh of Christ within them, or a fleshly manifestation or appearance

A Postscript,

rance of Christ in flesh in them, which is that that they are not to satisfie themselves withall, but are to waite till they be brought forth with Christ in the glory of the Father, till faith and Righteousness and al those Forms & Vails be broken up into one single view of the Father or God al in all, till childish things, thoughts and language be put away, and we see God face to face as he is; till God himself be a place of broad Rivers and Streams in his own Name, and not under another name, till he make all things new, and bring forth all our enjoyments of him in a new light and a new glory. So much as we are short of this, so much are we under death though we may be past from outward forms, and have the life dwelling in us. And they that shall deny this to be possible in this life, must deny the new Jerusalem,

A Postscript.

salem, to come down from God out of heaven and the expresse letter of Revelations Chapter 22. verses 3, 4, 5. where it is written, *And there shall be no more curse, but the Throne of God, and of the Lamb shall be in it, and his servants shall serve him; And they shall see his face, and his name shall be in their foreheads; And there shall be no night there, and they need no candle, neither light of the Sun; for the Lord God giveth them light, and they shall reign for ever and ever.*

And they that say this body of ours hinders, ~~err~~, not knowing the power of God, and what that flesh is that cannot inherit, which is not this body (which is in its self neither good nor evil) but the subject of two Inhabitants, two Men, and so is good or evil, as it is ruled by the one or by the other;

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*And they that say this
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the other;*

A Postscript.

the old on the new man; Self or Christ; the old man may be and is destroying in Saints daily, while the body remains.

These things are hinted in the precedent discourses more generally, and obscurely; I add this only for explanation.

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